

201217

THE
HISTORY
OF
CHURCHES
IN
ENGLAND:

Wherein is shewn,

The Time, Means, and Manner of Founding, Building, and Endowing of CHURCHES,

BOTH
CATHEDRAL AND RURAL,
WITH THEIR
FURNITURE AND APPENDAGES.

The SECOND EDITION, with IMPROVEMENTS.

By THOMAS STAVELEY, Esq.
AUTHOR of the ROMISH HORSELEECH.

L O N D O N:
Printed for T. DAVIES, in Ruffel Street, Covent Garden.

M.DCC.LXXIII.

THE Editor has been advised by
some judicious friends to add an
Appendix to this new edition of
his History of Churches, consisting of
a large extract from Beck's Account
of the Architecture of the old English
Churches, and a list of Saxon Anti-
quities from Ashmole and Dr. Durr
earl's Anglo-Norman Antiquities.
It will not be to reprint
these large volumes in the list of 411.
However, taken from their place
to the late Edition of the Round
History, published in the year
1800, by R. Baldwin and T. Davies,



A Gentleman well versed in the
Antiquities of this County, has given
the Editor the following Informa-
tion concerning the Author of this
valuable Work.

Thos

T O T H E
R E A D E R.

THE Editor has been advised by some judicious friends to add an Appendix to this new edition of Staveley's History of Churches, consisting of a large extract from Peck's Account of the Architecture of the old English Churches, and a list of Saxon Edifices taken from a note in Dr. Ducarel's Anglo-Norman Antiquities.

It will not be improper to reprint here some account of the life of Mr. Staveley, taken from a short preface to the late Edition of the Romish Horseleech, published in the Year 1769, by R. Baldwyn and T. Davies, &c.

“ A Gentleman well versed in the Antiquities of this Country, has given the EDITOR the following Information concerning the Author of this valuable Work.

A 2

THO-

TO THE READER.

THOMAS STAVELEY, Esq; of *Cuffington* in *Leicestershire*, was admitted of the *Inner Temple*, *July* the 2d, 1647, and was called to the Bar the 12th of *June*, 1654. He was Steward of the Court of Records at *Leicester*, and died 1683.

In the Reign of CHARLES the II^d. when the Court espoused the Cause of Popery, and the presumptive Heir to the Crown openly professed himself a Roman Catholic; when our most eminent Divines exerted all their Abilities in Defence of the Church of *England*, Mr. STAVELEY took the most probable Method to alarm the Public in Behalf of their Property; and in the Year 1674, published the ROMISH HORSELEECH; a Work well calculated to demonstrate, that the Court of *Rome* had from Time immemorial, been guilty of the most enormous Exactions in this Country.

THE late Mr. SAMUEL CARTE, Brother to the Historian, an eminent Antiquary, and Sollicitor in Chancery, gave this Information to the Gentleman who communicated this Intelligence to the EDITOR: His Father, Mr. SAMUEL CARTE, Vicar of *St. Martin's*, in *Leicester*, was intimately acquainted

TO THE READER.

acquainted with the Author of the
HORSELEECH. Some Years be-
fore Mr. STAVELEY died, he retired
from Business, and spent the Remain-
der of his Time in the Study of the
History of our Nation, and was uni-
versally esteemed, being considered as
a diligent, judicious, and faithful An-
tiquary. He was also Author of the
History of Churches in *England*, which
was published 1712, long after his
Death.

[a] **PRE-**

P R E F A C E

To the FIRST EDITION, 1712.

THE History of Churches in ENGLAND is the First Book in its kind, that has been presented to the Publick, and upon that Account, may reasonably expect a favourable Reception amongst the Curious; especially when the Reader shall perceive, in the Perusal thereof, how far 'tis adorned with judicious Evidences of Time, Place, and Fact, and a well chosen Variety of useful Knowledge.

It is confess'd, that several Latin Authors have transmitted many choice Materials, which have a proper and direct Tendency to a Work of this Nature; but they lie scattered and confused, and require a skilful and laborious Hand to collect them. And what has been offer'd in the Way of such a Collection by our own English Writers, amounts to little more than what relates to some particular Churches, or to some incidental Remarks on Churches in general. But our Author has here given us an Historical Account regularly (though briefly)

P R E F A C E.

briefly) carried on, and a succinēt uniform Model pursued and finished: The Composition new and compleat, and the Design disinterested and impartial.

In which Performance may be seen the Genius and Devotion, the Wealth and Industry of our Ancestors; and you will find a satisfactory Account of the Time and Manner of Building and Endowing these ancient and venerable Structures: Where may be observed, the Difference between the Saxon and Norman Architecture; and what vast Disproportion, in Process of Time, appear'd between the First poor Church at Glastenbury, and our now Magnificent Cathedrals; with many uncommon Observations concerning the Antiquity, Materials, Workmanship, and Fashion of our Churches; many whereof escape the Eye, and consequently the Regards of a Vulgar, or a transitory Spectator. Here you may see by whom, and in what Manner they were all along Consecrated and Dedicated to pious Uses and divine Offices; and at one View may behold the various Furniture of GOD's House; consisting of Altars, Tables, Fonts, Books, Utenfils, Vestments, Organs, Bells, Monuments, Seats, Images, Relicks, Epitaphs,

[a 2]

&c.

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Ec. with many other Particulars of Note and Curiosity. And Lastly, Here may be discover'd the Disagreement betwixt the Customs and Ceremonies of those Times, and the present; what was kept up and esteem'd by the Roman Catholicks before the Reformation, and what was rejected, and what retain'd by us since that Time.

When our Protestant Dissenters shall examine and compare the same, there is Reason to think, they will entertain a better Opinion of our Churches, as to what relates to their Furniture, either necessary or ornamental: And tho' they are apt to complain of the Number or Burthen of our Ceremonies, (which indeed are both very innocent and very few) yet I doubt not but they will be forc'd to confess, that our Reformers were cautious and modest, in continuing the small Parcels of Furniture we now have; and that neither they, nor any others, have just Reason to dispute or quarrel at the common Charges in Repairing and Preserving those we still retain, nor condemn the Church of ENGLAND for imposing and requiring the Use and Continuance of them for the future.

The learned Reader will soon find, that as the Author hath made considerable

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nable Use of several old Historians and Ritualists, so hath he also receiv'd great Assistance from his own Country-men, both Latin and English Writers; without whose concurrent Help, it had been impossible for him to have proceeded with any Safety, Certainty, or Satisfaction, in such an important and difficult Affair; and therefore, partly by way of Acknowledgement, but chiefly as Vouchers of what he advances as Matter of Fact, the References to the respective Authors are set down in the Margin.

As to the Author, (the Work being Posthumous) the Editor thinks fit to acquaint the World, that he was a Barrister at Law of the Inner-Temple; but that some Years before he dy'd, he retir'd much from Business, to what Horace calls, Otium haud ignobile, and that therein he spent his Time, chiefly in the Study of the Histories of our own Nation; and that he was by his Acquaintance and Friends universally esteem'd (among many other Virtues, not to the Purpose of Treatise) a diligent, judicious, and faithful Antiquary: Which Character, whether the following History will confirm, is submitted to the Judgment of the impartial Reader.

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T H E
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T H E
H I S T O R Y
O F
CHURCHES in ENGLAND.

C H A P. I.

All Nations and People, retain the Notion of a Deity. Have peculiar Places set apart for Religious Worship. Express a great Esteem and Veneration for their Temples and Churches.

TH E Notion, Apprehension, *Introduction.*
and Awe of a Deity imprint-
ed in the Hearts of all Men, hath
naturally disposed and excited all Per-
sons and Nations to give a Divine
Worship and Service to that God which
B they

they did respectively acknowledge ; wherein they observed also the due Circumstances of Time, Manner, Place, &c. And for the Circumstance of Place, wherein to perform this Worship, some People, in Contemplation of the Incomprehensibility of a Deity, have conceived no Place adequate or suitable for it less than the World itself ; and therefore the *Persians*

Herodot. Lib.

1.

Strabo Lib.

15.

Alex. ab A-

lex. Lib. 4.

who worshipped the Sun for their God, are reported not to have built any Temple for it, saying, *Mundum universum esse illi Templum*, that the whole Universe was his Temple. And therefore by the Instigation of the *Magi*, when the *Persians* invaded *Greece*, they spared not to burn the Temples, as *Cambyses* had before done the like in *Egypt*, as *Diodorus Siculus* relates, and *Cicero* in his Second Book *De Legib.* observes, with the Reason of it, because, as they thought, the Gods, to whom all things are open and free, could not be included within Walls ; but for that Practice condemned by the said *Cicero*, as Enemies to, and thereby Warring against the Gods themselves ; and for that great Profanity therein, complained of by the Great *Alexander*,

der, as *Q. Curtius* tells us. But in this devastation of the Temples, they spared that at *Delos*, and that at *Ephe-
sus*, because one was Dedicated to *Apollo*, the same with the *Sun*; and the other to *Diana*, the same with the *Moon*, their special Deities; as out of the Interpreter of *Aristophanes* *Brif-
sonius* hath collected: And of all this *Cicero* tells the Story at large, That *Latona* being big with Child by *Ju-
piter*, and flying from the Rage and Jealousy of *Juno*, came to *Delos*, and there was delivered of *Apollo* and *Diana*; who being afterwards reputed, one a God, the other a Goddess, their Temples were held in such reverence, that the *Persians* themselves who denounced War against all *Greece*, and all things therein, both Sacred and Civil, would not adventure to violate these; applied by him in an Aggravation of the unparrallel'd Monstrosity of *Verres*, that had been so impiously hardy as to rob and spoil those holy Places, which had survived the Effects of Barbarism. And this uncouth act of the *Persians* was *Briffon. ut
so resented by the Grecians, that they^{sup.}
resolved and commanded, that their
burned Temples should never be re-
paired,*

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paired, but that their ruines should appear as perpetual Monuments of their Enemies Barbarism and Profaneness.

Cotovic. Itin.
fol. 343.

But then for that Reverence which the *Persians* shewed to the Temples of *Apollo* and *Diana*, it was much suitable to that Respect or Devotion, which the Barbarous *Turks* had, and still have for the Image of *St. George*. For tho' their Detestation of Images is great, and they destroy all which they find in Christian Churches; yet they religiously abstain from offering any Violence to that of *St. George*; as a Traveller Reports, That in a Monastery of *Minorite Friars*, in *Arnica* a Town of *Cyprus*, where all the other Images being destroyed by them, only *St. George's* he saw sitting on Horseback, with a *Tulipant* on his Head, left untouch'd: As in like Reverence and Respect, all the *Mahometans* which came back from their Pilgrimage to *Mecha*, thro' *Palestine*, with Devotion and Gifts, visit the Sepulchre of *St. George*, at *Lydda*, or *Diospolis*; esteeming him to be *Suæ Sectæ Protector eximius*, The great Protector of their Sect.

The Old *Romans*, worshipped their God *Terminus*, and divers others of
their

their Gods, in Temples open Roofed,
as thinking it unfit to confine those
Deities within Walls, pointed at thus
by the Poet.

Nunc quoq; se supra, ne quid nisi Ovid. Fast. 2.

sydera cernat,

Exiguum Templi tecta foramen habent.

And that Devotion now may reach
the Skies,

The Temple's open Roof lets out
the Eyes.

And *Tacitus*, in his Discourse of Tacit. de morib. German.
the *Germans*, says, That they thought
it a Matter ill befitting the great-
ness of the Gods, to inclose them within
Walls, or to paint them in Man's shape.

But generally, for the more honou-
rable, regular, and reverent Perfor-
mance of Worship and Service unto
their Gods, most Nations and Peo-
ple in all Ages, have erected Tem-
ples wherein to present themselves,
and their Sacrifices; and Invoke,
Adore, and Worship their respective
Gods; as might be manifested by a
multitude of Instances of the Number
and Splendour of the Heathens Tem-
ples; in which the *Grecians* did so
excel, that their great Temple of *Di-*
ana at *Ephesus*, was not undeservedly

accounted one of the Wonders of the World. And the *Romans* did so exceed, that besides their *Capitol*, *Pantheon*, and others of the first Rank, they had no less than *Four Hundred* Temples in Old *Rome*, besides their *Lararia*,* and other Places wherein Images were placed, sacred to peculiar Gods : That when *Pyrrhus* asked his Ambassadors at their return from *Rome*, what They thought of the City, they answered, that the whole City seemed to them to be but one Temple, and the *Senators* so many Kings. And *Cicero* speaking of the *Persians* burning the Temples of *Greece*, as before, because they confined their Gods within Walls, proceeds thus, *Melius Græci, atque nostri, &c.* The *Greeks* and we do far better, who, to the End that Reverence to the Gods may be increased, will have them dwell amongst us in our Cities.

L. Flor. Lib. 1.
Plutarc. vita
Pyrrh.

Cicero de Legib. Lib. 2.

Then, for that People, to whom the true God was pleased to communicate his Will in the manner, as well as matter of his Service, demonstrable it is, that from the very Creation, there were peculiar Places set apart, and appointed for the publick Worship of the great Creator. *Adam*, even in *Paradise*

Gen. 4. 3.

dise, had where to present himself before the Lord; and upon discovery of his Shame, he is said to have fled from the Presence of his Maker. As also out of *Paradise*, *Adam's* Sons had where to bring their Offerings to the Lord. *Noah* built an Altar when he came out of the *Ark*. All the devout *Patriarchs* had Altars, and publick Places for the like Service. And *Jacob* in particular, vowed a Place Gen. 28. 22. for Divine Worship, by the Name of God's House, where he would pay the Tithes of all that God should give him; whereby it became not a Church or House only for God, but the same endowed also. And when God's People were Travellers in the Wilderness, they carried a portable Temple along with them; but charged, Deut. 15. 5. that when they should be settled in the promised Land, they should seek and come to the Place which the Lord their God should choose: And when he had chosen *Jerusalem*, he appointed Mount *Moriah*, where to have his Habitation and fixed Temple; designed by *David*, but erected and finished by *Solomon* his Son. The Magnificence of which Temple, Built, Fram'd, Furnished, and Adorned by
B 4 the

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the especial Direction of God himself, declares fully his Will and Pleasure, in that point or circumstance of his Worship and Service. *Solomon* was a King who had his Understanding enlightened with Extraordinary Rays of Divine Light, and thereby instructed and enabled to build the most excellent Temple that the World could ever boast of; a true Master-Piece indeed, that was not made after any Pattern before it; nor could Posterity ever equal it. Besides which Temple, in process of time, there were in several Places, as also in *Jerusalem* itself, many *Synagogues*, *Proseuchæ*, and *Oratories*, that is Houses or Buildings dedicated to the Worship of God; wherein it was lawful to Teach, Pray, and Dispute, but not to Sacrifice: And it was a Tradition amongst the *Jews*, That wheresoever Ten Men of *Israel* were settled together, there ought to be built a Synagogue. The Temple at *Jerusalem* being as the *Cathedral* or Mother Church; and these *Synagogues* as small Rural Parish Churches, or Chapels of Ease.

Godw. Antiq.
Lib. 2. Cap. 2.

Then,

Then, when the fulness of Time was come, that not only the Heathen *Oracles* were silenced; but this most glorious *Jewish* Temple also demolished, and, according to the Prediction of our *Saviour*, not one Stone left upon another, and Christianity planted in the World, then came the Time for the Building of Christian Temples, and Churches for the publick Service and Honour of God : Which though the Coævalty of these Christian Churches with Christianity itself, hath been Doubted by some, in Contemplation of the tender and weak State of the Church, in the Primitive Times, caused by the bloody Persecutions of *Nero, Domitian, Dioclesian*, and other Heathen Emperors; yet out of *Ignatius, Eusebius*, and other ancient Writers, plainly it may be evinced, that even in the very Infancy of Christianity there were Churches, that is, Places dedicated, and set apart for the publick Service of Religion; and especially in the remotest parts of the Roman Empire, which was then in its Glory, as *Polidore Virgil* pertinently hath observed. So that all this seems to demonstrate that these
 Fabricks,

*Vid. Baron.
 Annal. An.
 Chr. 57.*

*De Invent.
 rerum. Lib. 5.
 cap. 6.*

Fabricks, *viz.* Temples and Churches Erected, Set-apart, and Dedicated to the Honour and Service of the Deity, have their Foundations laid both in Nature, in Reason, and Religion.

C H A P.

C H A P. II.

The Nature, Use, and Ends of Temples and Churches collected, from the Grammatical Notation of the several Names, which have been, and usually are given to those Structures.

NOW the Nature, Use, and Ends of these Temples, and with which we shall begin this Second Chapter, without any further enquiry, may very well be collected from the Notation of the several Names, that have been, and are usually given unto these Structures: *viz.*

Sometimes, and often, they are called Temples; and according to some, *Templa dicta, quasi tecta ampla*; being to entertain, in a sort, the Immensity of Divinity, and to comprehend also a Multitude of Worshippers. Others there are who derive *Templa*, Temples, à *Templando*, as Places wherein we behold the Majesty of God; in this manner, when in our Services to Him, we lift up our Hearts by a
Divine

Divine Contemplation ; and also there present our Selves to be viewed again by the Eye of God, in whose special Presence we there are. Not to pass by the Notion of *Cornelius à Lapide*, upon the Word *Templum*, who derives it, *à tuendo*, and amplifies the Derivation from the double Signification of *tueri*, to behold, and to defend. *Deus enim* (says he) *& tuetur, & intuetur*, God will have an Eye upon his Church, so as to defend it.

*Corn. à Lapi-
de. in 2 Cor.
chap. 6. ver.
16.*

*Varro de
Ling. Lat.
Lib. 6.*

From what is intimated in the first Derivation, *viz. Templum quasi, tecta ampla* ; that is indeed a proper and a peculiar Name for great and vast Buildings, according to that of *Arnobius*, *Templum est nescio quid immane atque amplum* ; and therefore those great and magnificent Structures of the Gentiles, wherein they worshipped their Gods, as the *Capitol* at *Rome*, the Temple of *Diana* at *Ephesus*, of *Serapis* at *Alexandria*, of *Minerva* at *Athens*, &c. were called Temples ; from hence, I say, may be inferred one Reason, why the Primitive Christians seldom or never called their Churches Temples ; it being not so suitable to call their humble and growing Edifices by those Names which

*Arnob. ad-
vers. Gent.
Lib. 6.*

*Durant. de
Ritib. Eccl.
Lib. 1. Cap. 1*

which had been appropriated to vast and magnificent Structures. Which note also gives great Light to some Passages of Primitive concerns: that when the *Heathens* objected to the *Christians* in way of Scorn, their want of Temples; and the same being, in some sort, granted by those early Champions of Christianity, who so courageously, and betimes entered the Lists in the Christian Cause; their concessions must be understood of such great, and sumptuous Temples, wherein their Adversaries boasted only; but of this more anon. Besides there is another Reason, why the *Christians* of the first Ages called not their Churches, Temples, because the Jewish Sacrifices offered in their Temple, were then fresh in Memory; and also because they would not seem to correspond with the Gentiles, who called the Places where they worshipped their Idols, by the same Name; until the time of the Christian Emperor *Constantine*, when Judaism was not only antiquated, but the Heathenish Temples of Idols generally demolished, and by the pious Munificence of that and other Christian and Devout Emperors, many

Orig. contr.
Cels. Lib. 8.

Minut Fæl.
Octav.

Bellarmin. Lib.
3. de cultu
sanct.

stately

*Durant. de
Ritib. ut su-
pra.*

stately Churches, were built to the Honour of *God*, and Service of *Christianity*; then began they frequently and without scruple, to be called Temples; and then also was the Name Priest more frequently applied unto Christian Ministers than before, as may be collected from the Writings of those Times.

Delubrum.

*Isid. Hisp.
orig. Lib. 15.
cap. 4.*

The Heathens had other Names also, by which sometimes they called their Temples, as *Delubrum*, *Fanum*; and of these, it is conceived by some, that a Temple was called *Delubrum Synecdochice*, because that was the chief part of the Temple, *In quo delibratum stat Dei simulacrum*, where the Idol stood. Others say it was called *Delubrum*, from *Deus*, as we say, *Candelabrum*, from *Candela*. And some again say it was so called *à diluendo*, and that because generally they had Fountains belonging to them, where they washed before they entered in. But this Word is seldom used by Christian Writers to signify a Church, unless Poetically, for the Verse sake. As sometimes also a Church is called *Fanum*, and the Etymology is retained *à Fando*, from speaking; and properly enough, either from the Words

Fanum,

there used and spoken, at the Dedicating of the Place; or in regard we there speak unto God in our Prayers to him; and also attend to Him, there speaking to us in his Word.

Audit orantes. Docet Audientes.

Sometimes the Church is called *Ædes sacra*, ἱερόν, a Holy House; and that as in regard of the Holy Services and Exercises there performed, and directed to the Holy God, so also in regard to their Consecration, and Dedication to that God who is most Holy.

Ædes sacra.

A Church was anciently and often called *Basilica*; and that in regard Kings Palaces of Old, were called *Basilicæ*, α βασιλειῶν, *Rex*; and Christian Churches are Dedicated to the Service of the King of Kings. *Basilicæ* were also certain Buildings adjoining to Market Places, where Judges and Officers usually sat; and of these, by reason of their Convenience, many were in after times happily transformed into Christian Churches, but still retained their old Name *Basilicæ*. And of both sorts of these, mention is made by several Ancient Writers; as the *Basilica Pauli*, in *Tacitus*; *Basilica Julia*, in *Suetonius*; *Basilica Neptuni*, in *Æl. Spartianus*; and *Basilica Traja-*

Basilica.

Aug. de Civit. Dei. Lib. 1. cap. 4.

Camb. Brit. Durb. 743.

Durand. Ration. Lib. 1. cap. 1.

Annal. Lib. 3. Suet. Calig. Spart. in Adrian & Commod.

Trajani, in the same, *Meridiana hora*, *quum in Basilicam iret*. And to this purpose is that of *Ausonius*, to the Emperor *Gratian*, by way of Gratulation, *Basilicæ olim negotiis plena, nunc votis, votisque pro tuâ salute*. And as by this Means, and upon this Account, *Basilica* became a Name for a Church, so also *Basilicani*, for *Basilicarum custodes, sive Guardiani*. And as this *Basilica*, is a fit or proper Name for a great Sumptuous Church; so,

Oratorium.

Oratorium is for a lesser Church, a Church being frequently called *Oratorium*, an Oratory; in Greek *ὄδδίκος*, *εὐκτήριος*, or *προσευκτήριος*, a House of Prayer, as our Saviour, from the chief Service performed in the Temple, called it *Domus Orationis*, a House of Prayer.

Memoria.

De Civit. Dei,
Lio. 22. cap. 8.

Sometimes, Churches built in Memory of some Saint, or Martyr, were by the *Latins* called, *Memoriæ*: Which Word or Name, St. *Augustine* frequently useth, as *Memoria Martyrum ibi est Mediolanensium, Gervasii, & Protasii*. And in another Place, *nos Martyribus nostris, non Tempia, sicut Diis, sed Memorias, sicut hominibus mortuis, quorum apud Deum Spiritus vivunt, fabricamus, i. e.* We do not build to our Martyrs, Temples,

Temples, as if they were Gods, but only *Memories*, as to Dead Men, whose Souls live with God. And those which the *Latins* called *Memo-* Isid. Orig. Lib. 15. cap. 4. Walaf. Strab. cap. 6. *riae*, the *Greeks* called *Martyria*, because either the Relicks, or the Memories of some special Martyrs were there preserved; and the great Church built upon Mount *Calvary* by the Emperour *Constantine*, was called, *Magnum Martybium*, because our Saviour suffered there, who by St. *Aug.* is called, *Caput Martyrum*. In the Acts of the Council of *Chalcedon*, according to *Baronius*, frequent mention is made Annal. An. Chr. 57. of *Martyrium Stæ. Euphemie, ubi celebrata est Synodus. The Martyry*, i. e. the Church of St. *Euphemia*, where the Council assembled. And as at first, those Churches were only so called, Durant. de Ritib. Eccl. Lib. 1. where, or near unto which, some Eminent and Holy Martyrs suffered, or were interr'd to preserve the Memories, and proclaim the Examples of such devout and excellent Persons; so afterwards the Name devolved to other Churches as had not been built upon such Occasions. And from the Alliance, a *Martyrium* was sometimes called, *Confessio*, as *Anastafius* saith, *Six-* Anast. Bibl. oib. in vit. Sixt. 3. *tus Tertius Papa fecit Confessionem Sancti*

Laurientii, i. e. Pope *Sixtus* the 3^d. Built a *Confession*, that is a Church, to the Honour of St. *Laurence*.

Tituli.

*Platin. vita
Evarist.*

*Baron. Annal.
Ann. Chr. 112.*

*Onuph. de
de voc. eccl.
fol. 66.*

*Parochia.
Parœcia.*

*Aug. de civit.
Dei. Lib. 14.*

Sometimes also, and anciently, Christian Churches were called *Tituli*: And this the Roman Historiographers say, took beginning from *Evaristus*, the Fifth Bishop of Rome from St. *Peter*; who is said to have assigned to the Presbyters their several and respective Cures, or Stations, in several Houses or Buildings set apart, and dedicated unto Divine Service, from whence they took their respective Distinctions or Titles, & *inde Tituli, certæ notæ sedes clericis attributæ, in quibus munus suum exercerent*, as *Onuphrius* describes them at large, for this purpose. And as this was done at Rome, so the principal Churches there only, which belong to the Lords Cardinals, are to this day called, *Tituli*; the Number whereof is *Twenty Eight*, as the same *Onuphrius* tells us.

Parochia, or *Parœcia*, is also often used for a Parish Church, appointed for a certain Number or Circuit of Neighbouring Inhabitants, there to receive the Divine Word and Sacraments from their proper Priest. And this either

either à παρὰ, *juxta*, ἔδικο, *domus*, i. e. *accolatus*, *sive accolarum conventus*, *ubi scilicet sunt domus contiguæ*, suiting to *Paræcia*: or, ἀπὸ τοῦ παρὰ ἔχει, i. e. à *præbendo*; the Presbyters or Officers thereof, seeming to correspond with the ancient *Parochi*, who in *Latin* were also properly stiled, *Copiarij*, *Copiarij*, *Qui copiam rerum suppeditabant*; and were publicly employed to distribute necessities out of their Stores, to such purposes as they had in Charge; and this suits to the Word *Parochia*, according to that of the Poet.

Proxima Campano ponti quæ villula Horat. Serm. Lib. 1. Sat. 5;
tectum

*Præbuit: ἔ parochi quæ debent lig-
na, salemq;*

And from the Analogy of the Of- Curati.
fice, our *Parochi*, are stiled *Curati*, Curates; from their making and distributing Provisions of an Heavenly Kind, to the Souls of their Parishioners.

But the true Notation and Distinction of this, with that next before going, *viz. Titulus*, may seem to stand thus, *Paræcia est Accolatus ad sacram Ædem, Titulus autem Edes ipsa.*
C 2 i. e.

i. e. A Parish are the Inhabitants resorting to the Holy House: A *Titulus* is the Building, or the Holy House itself.

Ecclesia.

Sometimes, and frequently, a Church is called *Ecclesia*, ἐκκλησία, the same both in *Greek* and *Latin*; but originally *Greek*; παρὰ τὸ ἐκκαλεῖν; figuratively, from the Congregation of Believers called forth of the World, and there Assembled in God's Service; corresponding with the Name Synagogue amongst the *Jews*; from the *Greek* also, who had *Græcists*, or *Hellenists* amongst them, and thereupon a Mutual Participation, and so their Meeting Places were called, *Synagogues*, συναγωγή, to assemble or meet together; but in strict propriety both words restrained, according to that of St. *Augustin*, *Synagoga Judæorum, Ecclesia Christianorum est*. But we are to know also that altho' now the Word ἐκκλησία, and the *Latin Ecclesia*, are used only to denote or signifie, either the Christian Church of People, from its true Etymology, ἐκκαλεῖν; or figuratively again, as *Continens, pro re contentâ*, the material Church of Wood and Stone; yet anciently it was of a larger extent, and signified any publick

In Psal. 77.

lick Meeting of Citizens about their common Affairs, as appears by that of *Thucydides*.

Καταδείκνυται δὲ ἐκκλησίας εἰς ἀντιλογία *Thucyd. Hist. Lib. 1.*

ἦλθον, i. e. The Assembly being met, fell into dispute. In which Sense St. *Luke* also hath it, ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, *id est*, The Confluence, or Assembly of People was confused: As in the *Psalms*, *Ecclesia Malignantium*, is used for the Congregation of the ungodly.

The Latin Word *Dominicum*, or *Dominicum*. *Dominica*, is also often used for the Church? In *Dominicum sine sacrificio* *Cypr. de Opere & Eleemos.* *venis*, as St. *Cyprian* hath it. And this *quasi*, the Lord's Demains, or the Lord's peculiar Property, being only Dedicated to his Name, and Service, and where he is pleased, in an especial manner, to communicate himself in his Word and Sacraments. And hence it is thought that in some Countries, as *Italy*, &c. they call the Church the *Dom*, or *Dome*. And *Beatus Rhenanus* tell us, that in *Germany*, the Episcopal Churches, which *Beat. Rhenan. ad E. feb. Hist. Lib. 9.* certainly are the Ancientest, are called *Dom*, and the Canons there *Domherren*; as the Templers were so called, from the Temple where they attended or resided; and that in *Alsatia*,

tia, there is an old Church called *Dom Phieter*, that is, *St. Peter's Church*.

Church.

But now in the last Place, we are come to our *English Word*, the *Church*: And this is derived from the *Greek*, *Κυριακή*, à *κύριος*, *Dominus*, that which belongs to the Lord, for matter of Place, as *Dies Dominicus* for matter of Time. And to this *Eusebius* gives Testimony, that Places set apart for the Service of God, were often called, *Κυριακή* (*Dominicæ* in *Latin*) i. e. the Houses of the Lord. And from this *Κυριακή* we had the *Saxon Cyric*, or by contraction *Kirk*, which without alteration the *Northern Inhabitants* of this Island still retain; but we of the *South*, by adding the Letter of Aspiration have mollified it into *Church*. This Name imports these Structures to be the Houses of the Lord, or God's Houses, as being to Him Consecrated, and to none other: The Relation arising from the Divine Propriety to, and the Divine Presence in, this House.

*Euseb. de
Laud. Con-
stantin.*

*Sir H. Spel-
man Gloss.
de verbo.*

Kirk.

Now as this Name *Church*, in its Origination, signified the Material House or Temple, that is, the Place of Meeting for God's publick Worship; yet in time, it came easily to be

be applied to the Body Mystical, or the spiritual Temple, built on the Foundation of the Prophets and Apostles, *Jesus Christ* being the chief Corner Stone. So on the other side, the Word *Ecclesia*, as at the First it was used by the Christians, to signify the Spiritual Temple or Church, the collective Body of the Professors of Christianity; yet in Time, it came to denote, and be applied also to the Fabrick or Building, the Material Edifice, appointed for the Meeting of the Congregation.

Here I should end this *Nomenclature* ^{Tabernacle.} of Churches, but that I have sometimes observed the Church to be called the *Tabernacle*: What the *Jewish Tabernacle* was, both the Holy Scriptures, and that Nations Antiquary ^{*Joseph. Antiquit. Lib. 3. cap. 5.*} make a full Description; it being in Sum, their Temporary portable Temple: So that when it surrendered or gave place to the Temple indeed, that Temple from the Harmony of its Ends and Use, was frequently called the *Tabernacle*; and as that Temple itself, surrendered to Christian Churches, for the same Reason, hath had its Name continued, as we have before observed; so the Church

hath so far enlarged its Pale for this purpose, as to take in among other Names, that of *Tabernacle* also; and that suitable enough, in regard of the *Church*; but most properly might that Church be called a *Tabernacle*, which we read the Emperour *Constantine* framed for his special Use, and carried about with him in his Wars and Journeys, that even in the very Deserts he might not want a *Church* wherein to serve and worship his God. According to whose Devotion therein, several other religious Chieftains accommodated themselves with such portable Churches in their Warlike Expeditions, that they might be as regular in their Prayers, as in their Fightings, as esteeming their Victories and Success depending more upon the former, than the latter.

Hist Tripart.
Lib. 1. cap. 10.
Socrat. Lib. 1.
cap. 4.

Durant. de
Rit. Eccles.
Lib. 1. cap. 1.

And hence some have fetched the Original of *Contubernales*, i. e. a Comrade, or Fellow-Soldier, using, or resorting with others to, the same *Tabernacle*. At this Day, in the *Roman Church*, the *Pixis* or Box, wherein they keep the Consecrated Host, is frequently called the *Tabernacle*,

And

And thus much for the several Names given to Churches, from which the Nature, Use, End, and Offices of those Structures, may very well be collected, and all Sum'd up in this, *Templum est Ædificium Deo consecratum*, A Building Dedicated to the Service of God.

CHAP.

C H A P. III.

The Original of Christian Churches in general. The first Founding and Building of English Churches in particular. Wherein that of Glastenbury with its Tradition is considered.

Original of
Christian
Churches.

*Polyd. Virg.
de Invent.
Rer. Lib. 3.
cap. 6.*

BUT now to return to the Original, or first Erecting of Christian Temples or Churches; we must know that *Christianity* being planted and propagated in the World, in a way of Humility, and growing as it were, from a State of Infancy, at first the Primitive Christians were necessitated to assemble themselves, not in the fittest and most convenient, but the safest Places, such as the State and Condition of those Times would permit; considering the Malice of the *Jews*, and the Persecutions of the *Gentiles*; nay, for their greater safety, congregating sometimes *Sub dio*, in the open Fields; and sometimes again *subter terram*, under the Earth, in Subterraneous Caves
and

and Vaults; the Remains of many of which, are still to be traced in the Famous *Catacombs* at this Day to be seen in *Rome*, that is, Places of great Receipt under Ground, wherein Christians in the Primitive persecuting Times did use to assemble, to Preach, and Pray, to receive the Sacraments, to Bury the Bodies of their *Martyrs* and *Confessors*, and sometimes to celebrate their Councils in.

Roma sotterranea.

And hence it was, that amongst the Ecclesiastical Writers, sometimes may be met withal the Word *Crypta*, to signify a Church under ground; and our Cathedrals, in Imitation or Memorial thereof, have them yet under the Choirs, which by the *Germans* are called *Kruft*, and we *Croft* and *under Croft*; of which sort was the late *St. Faith's* under *St. Paul's London*.

*ἡ χρυπτή
abdo.*

Under
Croft.

And hence it was, that by Reason of the meanness of the Primitive Churches, when the Christians of those Times were upbraided by their Adversaries, for their poor and undecent Services to such a great *God*, as they professed to worship, they did with all ingenuity and chearfulness reply, and confess, That indeed they wanted, as is observed before, such

Sum-

Sumptuous Temples as the *Heathens* gloried in; but yet they had their Temples too, and that infinitely more suitable and Magnificent than all those which the *Heathens* had; that is, that the whole Universe was their Temple, framed and built by God himself, for his own Honour and Glory; and where he is present in all Corners of it, to hear, and receive the Addresses of his Servants. Which Notion was not first begun by the Christians; for besides the Sentiments of the *Persians* before noted, we read that when the City of *Jerusalem* was besieged by the *Roman Emperor Titus*, and obstinately defended by the *Jews*, and the *Romans* threatening the Destruction of their admired Temple, they answered, that the whole World was a Temple Dedicated to God, far more excellent than that of theirs; as *Josephus* hath related. And *Seneca* before that could say, *Totum mundum deorum esse Templum, &c.* That the whole World was the Temple of the Gods, as only suitable to their Greatness, But most fully that of *Philo*, *Τὸ μὲν ἀνασάτω καὶ περὶ ἀλήθειαν ἱερὸν Θεῷ νομίζειν τὰ συνπαντα καὶ κόσμον εἶναι, &c.* i. e. *The whole World is*

Joseph. Bel.
Jud. Lib. 6.
cap. 12.

De Benef.
cap. 7.

Philo Jud. de
Monarch. 11.
in initio.

truly

truly to be esteemed the chief Temple of God, who hath the Heavens, the purest part thereof, for his Holy of Holies; the Ornaments of it, the Stars; His Priests and Ministers, the Angels and incorporeal Spirits.

And so the whole World is a Temple to those that want a Temple; and no Man for want of a Church is excused from serving of his God. All Incarcerated and Hermetical Christians so famed and characterized by the Fathers of the Church, for their intense solitary Piety and Devotion, though they lived in Prisons, Caves, or Deserts, yet were they never out of the Temple, Serving, Worshipping, and Adoring their God. Besides they did profess also, that the Soul of a Christian was the best Temple that could be consecrated unto God; according to that of *Minutius* Minut. Fel.
In Octav. *Fælix, Templum quod ei extruam, cum totus hic Mundus eum capere non possit?* i. e. Why should I Build a Temple for Him, whom the whole World cannot contain? And shall I who am a Man, and go at large, confine such a Majesty within a little House? Is it not better and more suitable, to Dedicate a pure Mind and Soul unto

to Him? Seconded by *Lactantius* thus,
Lact. de Divi. Templum Dei non sunt ligna, &c. i. e.
Instit. Lib. 5. cap. 8. The Temple of God, is not Wood
 and Stones, but Man who bears the
 Image of God; which Temple is not
 adorned with Gold, and precious
 Stones, but with Vertues and Graces.
 And thus echoed by the Poet,

*Non habitat Templis manuum molimine
 factis
 Omnipotens, Ædes Sacra Sacratuſ homo.*

The great God, not in Temples
 made by Art
 Makes his abode, but in an Hal-
 lowed Heart.

And certainly these Temples, which
 own none but God to be the Archi-
 tect, must needs be of surpassing Ex-
 cellency above any, nay, all the most
 Curious and Sumptuous Structures
 that ever the Hands of Man did o-
 perate. And indeed, a Christian Soul
 may be said to be God's Temple, in
 that it is dedicated in Baptism, edi-
 fied by the Holy Word, and furnis-
 ed and adorned with all Christian
 Graces; and hence that of St. Paul,
 1 Cor. 3. 16. *Know ye not that ye are the Temple of*
 17. *God,* But

But notwithstanding this Persuasion and Profession of those early devout *Christians*, they did not stick there: And because the Universe and a Christian's Soul, may be said to be God's Temples, that therefore it was needless to have any other: But at the first Countenance and Liberty given, they addressed themselves to the Building and Dedicating of Churches, and Oratories; but with great Caution, and Difficulty in those tender Times: And the Ecclesiastical Histories tell us, that the Persecuting *Heathens* often found out, and pulled down their humble and low Oratories. And evident it is, that their first Churches, or Places where they met, were but some capable and convenient Rooms within the Dwellings of some pious Disciples, Dedicated by the Owners bounty to the Churches Service. And such a Primitive Church was usually called, an *ἐκκλησία*, which is rendered by the *Latins* *Cænaculum*, which was in the uppermost contignation of the House, as being the most safe and quiet; and these were Places set apart at first by the *Jews*, for their private Orations to be addressed towards *Solomon's Temple*,

Euseb. Eccl. Hist. Lib. 5. cap. 2, 3.

Act. 1. 13. and 20. 8. Upper Rooms.

Temple, wherever they were; which for the Convenience of them, the Apostles after, made use of in the Christian Way.

The most Famed of these, was the *Cænaculum Sion*, at *Jerusalem*; of which the Tradition, was, as venerable *Bede* hath it, That this *Church of Sion* was founded by the Apostles: Not that they erected that Building, but that by them it was adapted, and dedicated to *Christian* Service. And further, as it is described by *Adrichomius*, That this was the same Room wherein our Blessed Saviour, the Night before his Passion, celebrated the *Passover* with his Disciples, and instituted the *Sacrament* of his blessed Body and Blood; the same Place, where on the Day of his Resurrection, He came and shewed himself to his Disciples; and where, some Days after He appeared, to satisfy the incredulity of *Thomas*; where the *Holy Ghost* descended upon the Apostles and Disciples there assembled together; where *Matthias* was chosen to supply the Vacancy of *Judas*; where the Deacons were Ordain'd; and where the Apostles and Elders at *Jerusalem*, held the first General Council;

Beda, de Loc. sanct. Lib. 3.

Adrichom. de Urbe Hierosolym. 6.

Niceph. Hist. Eccl. Lib. 2. cap. 3.

cil: And in this Place it was that *Helena* the Mother of the Emperour *Constantine*, built a Manificent Temple, so contrived that the Antient *Cænaculum* was included within the Niceph. Hist. 8. 30. Porch. Afterwards in the Place of the *Cænaculum*, a Monastery was built for the *Franciscans*, or *Minorites*. But lastly in the Year 1561, the *Franciscans* were removed to another House, Brocard. Itin. 6. and the *Turks* translated it into a Palace, and continue such a Reverence Adrichom. ut supra, fol. 12. to the Place, that none but barefooted are suffer'd to enter in. Venerable *Bede* relates further, That in Memory of the great Mystery celebrated on Mount *Tabor* by the Transfiguration of *Christ* there, Three Churches were there erected some time after. Another Tradition there also Clem. Roman. Recogn. Lib. 10. was of the most excellent *Theophilus*, an *Antiochian*, to whom *St. Luke* inscribes his Gospel, and the Acts of the Apostles, That he being converted to the Christian Faith by *St. Peter*, converted his House upon it, into a Church, where *St. Peter* first exercised his Apostolick Authority. And also the like of our Famous Country Woman *Claudia Rufina* Wife to *Pudens* a Philosopher and Senator
 D of

of *Rome*, both eminent and early Christians, and who are Christianly saluted by *St. Paul* in his Second Epistle to *Timothy*, and courteously by

Mart. Lib. 4. Epig. 13. Lib. 11. Epig. 54.

Baron. Martyr. Rom. ad 19. Maii.

Parson. 3 Cen. ver. pag. 1. cap. 1.

Martial the Poet in his Epigrams: And of this Lady *Claudia* it is storied, that she being the Hospitable entertainer of *St. Peter*, caused that part of her Patrimony, viz. the first lodging Place of *St. Peter* at *Rome* to become a Church; which then acquired, and to this Day retaineth the Title of *Sancta Pudentiana*; the Import of which Tradition, if true in the most Material Circumstances, implies much to our purpose.

But certain it is, that in those dawning Times, divers devout Christians converted the private Properties of their own Houses, unto the publick Worship of God, and Service of his Church; of which there are Instances not a few, and mostly of the Female Sex; as that of *Eutrepia*, Sister to Pope *Pius* the first; of *Cæcilia*, *Lucinia*, and others. Then as the Times would permit, more formal Churches began to be Erected in divers Places; and as *Polyd. Virgil* well observes, the soonest in the remotest parts of the Empire; where, *procul à Jove, procul à ful-*

Platin. in vit. Pontif. Rom.

Polyd. Virgil. de Invent, Lib. 5. cap. 6.

à fulmine, the heat of Persecution by reason of distance, was not so intense as nearer the fiery Furnace at *Rome*. And thereupon that great Searcher into the Original of things, professeth, that the first proper Churches by him discovered at *Rome*, were the Baths of *Novatus* fitted up, and Consecrated a Church, by *Pope Pius* the First, at the Request of the Devout *Praxedes*, which was about *One hundred and Fifty Years* after our Saviour's time. And not long after, *Pope Calistus* Erected another Church in the *Transiberine* part of *Rome*, in Honour and Memory of the most Blessed Virgin. But to prove that there were Churches, that is, Places appropriate for Christian Worship, both in, and ever since the Apostles Times, and all along the first three Centuries, it is laboured to purpose by Mr. *Mead*, and *Nicholas Fuller*, Two very Learned Men, to whose *Diatribes* in this Matter, the Curious are referred for their plentiful Satisfaction: And further recourse may likewise be made to the 89th Sermon of St. *Ambrose*, Intituled, *De dedicatione Basilicæ* Preached at the Dedication of a Church

Baron. Annal An. Ch. 57.

Jos. Mead Tract. Full. Miscel.

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THE HISTORY OF

Built by *Vitalianus* and *Majanus*; for after *Constantine's* time it is not at all doubted.

And then in all Ages after, as *God* gave increase to his People, in some Places by Sufferance, and in others by especial leave and favour, the *Christians* Erected Oratories and Places for the public Service of *God*; and these at first we can imagine to be no otherwise than Mean, as then suitable to their low and tender Condition, as also having a regard to avoid the Envy and Injury of the World. But when in process of Time, *Christianity* came to a consistency in the World, and it pleased *God* to move and incline Kings and Emperours, to favour or profess the *Christian* Faith; then that which before the *Church* either could not, or durst not do, was with all Diligence promoted and carry'd on, then *Churches* and *Temples* were in all Places Erected where the Sound of the Gospel came; and for the Honour of *God*, and *Christianity*, no cost was thought too much that was expended for that purpose; The whole World of *Christians* glorying in such Occasions to express the most cheerful Devotion; none but a *Judas* could say,

*Euseb. Eccl.
Hist. Lib. 10.
cap. 3.*

ay, *Quare Sumptus hic?* or a *Julian* (who prided himself in destroying of *Churches*) It befits not the Son of *Mary* to have such rich Vessels; whatever became of their own, nothing was conceived too good, or too much to be laid out upon God's House; and one reason whereof was because they would not be out-vyed by the *Heathens*; as the Excellent Historian *Sallust. Bell. Catilin.* Characters the ancient *Romans* in the Time of their growing Empire, *In Suppliciis deorum magnifici, domi parci.* i. e. Sparing at home, but most Magnificent in the Service of the Gods. Nay so excessive became the Zeal of *Christians* herein, that as *Moses* by the Sound of Trumpet, made Proclamation through the *Camp*, that the People should bring no more Materials for the furnishing of the Tabernacle; so *Christian* Princes were constrained to make Edicts of Restraint, for giving any more to the *Church*.

Now then, seeing the Service and Honour of Almighty God, Holy Devotion, and the Progress of true Religion, were the Founders of all *Christian Churches*; we may thence very well conclude, that those Fabricks were first reared and set up, where

THE HISTORY OF

those Foundations were first laid. And seeing this Island glories in the early planting of *Christianity* therein, we may well date the standing, or Age of our Churches from, or very near that time; and then we know not what Country in the World can glory above us in the Antiquity of our Churches; and to those of our own, we shall now direct our Observations and Inquiries.

*Original of
English
Churches.*

The great Mystery of Redemption of Mankind being accomplished by the Incarnation, Death, and Resurrection of our most Blessed *Lord*, and *Saviour*; it was not long after, that the glad Tidings of the same was brought unto these most remote Parts of the World; the Glorious Sun of Righteousness very early enlightning and warming this dark and cold Corner. But who it was in particular that was the first Messenger, and the first blessed Sower of the Seed of Life in this Soil, by Preaching of the *Gospel* here, is not fully agreed upon by our antient Writers and Historians. Some there are who have endeavoured to prove, that both *St. Paul* and *St. Peter*, took their respective

pective turns in this Island about that good Work; And the *Roma-*^{Parson's three}
nists labour much for St. *Peter*, and ^{Conversions.}
 from thence infering an Obligation ^{S. Cressy in}
 to, or a Dependance of this Coun-^{his Church}
 try of Great Britain, upon the See of *Rome*: But indeed the greater probability is for St. *Paul*, as may be collected from some intimations and expressions of St. *Jerom*, *Theodoret*, and *Sophronius*, looking a little that way. But more particularly St. *Clement* in his 1 *Epist. ad Con. Cap. 5.* where it is clearly given for St. *Paul*, the Apostle of the *Gentiles*, who is there said, *To have preached to the utmost Bounds of the West.* Which Assertion or Opinion is very much Countenanced and Corroborated by the Learned and Judicious *Bishop Stillingfleet*, and Dr. *Cave*. As for that of *Venantius Fortunatus*, an ancient Christian Poet, speaking of the Travels of St. *Paul*, perhaps some may think it favours more of Poetical Hyperbole, than Historical Verity.

*Transit Oceanum, vel qua facit Insula
 portum,
 Quasq; Britannus habet terras, quasq;
 ultima Thule.*

THE HISTORY OF

Some there are again, that would have *Aristobulus*, whom St. *Paul* mentions in his Epistle to the *Romans*, to have been Bishop of *Britany*, and to have died here. As others say, that *Simon Zelotes* made good his Name, in the Work of the Gospel in this Island. But that of *Joseph* of *Arimathea* his being here passes the most current; it being, for his Honour, and our Preheminence related, That after the Dispersion of the Christian *Jews* at *Jerusalem*, he accompanied *Philip* the Apostle into *France*, and by him, with other Associates sent thence hither; that by him and his Companions, the Christian Religion was first planted in the Western Parts of this Island, and particularly in that Place now called *Glastenbury* in *Somersetshire*; that *Joseph* there Built a Church, Died, and lies Buried. But as to this matter of Pointing at the very Person or Persons, that first brought the Gospel hither, we shall make no farther enquiry at this time, but refer such as would receive more full and ample Satisfaction therein, to the Elaborate Disquisitions of our Renowned Antiquaries, the Reverend
Bishop

Bishop *Godwin*, the Learned Sir *Hen. Godw. de Con-*
Spelman, and the most incomparable *vers. Britain.*
 Primate; as also to that of the sub- *Sir Hen. Spelm.*
 sequent Conversions of the *Britains de ex ord.*
 and *Saxons* here. Upon due Confide- *Chr. Relig.*
 ration of all which, though possibly *Jac. Usser. de*
 it cannot now certainly be determi- *primord. Eccl.*
 ned who it was precisely that came *Brit.*
 first hither upon this blessed Errand;
 yet sufficient it is for our present pur-
 pose, that it was either in or very
 near the Apostles times, or ordered
 by Apostolical Direction. And then
 for the Matter of Founding and Build-
 ing of Churches, the first mention of
 a *Christian Church* in this Island, (which
 I know not whether more properly
 to term the Mother, or the Infant
 Church) is that which is said to have
 been Built by *Joseph of Arimethea* and *An. Chr. 31.*
 his Company in the Isle of *Avalon*,
 sometimes called, *Inis Witrim*, and since,
Glastenbury. This *Joseph*, as is said, by *Vid. Monast.*
 a wonderful Providence, being arrived *Angl. Vol. I.*
 in *Britain*, with Ten or Twelve Affo- *fol. 1, &c.*
 ciates, obtained leave from *Arviragus*
 then King, to settle, with some Ac- *Will. Mal-*
 commodations, at *Glastenbury*, where *mesb. de An-*
 he and his Companions Erected a small *tiq. Glasten.*
Church, and, as is also said, by Dire-
 ction of the Arch-angel *Gabriel*; this
 he

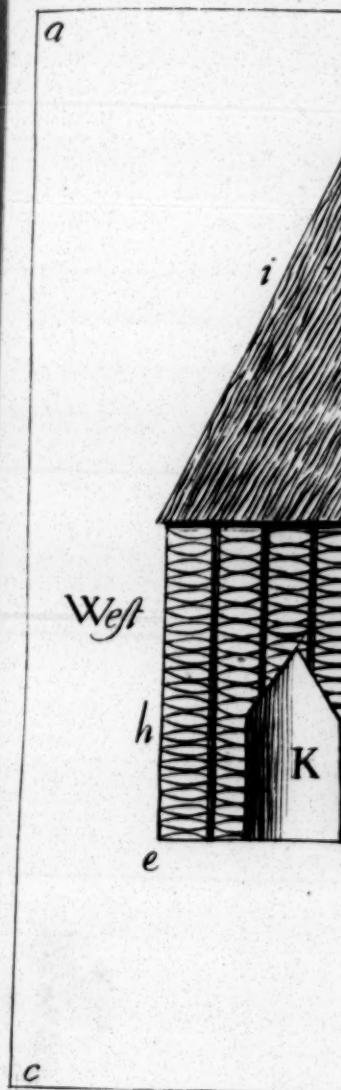
THE HISTORY OF

*Spel. Concil.
Tom. 1. fol. 11.*

he inclosed with a Church-Yard, and Dedicated to the Virgin *Mary*; and for the Materials and Dimensions of this Church, they are thus described, viz. It had in Length Sixty Foot; in Breadth Twenty Six; and made of wooden Rods interwoven or watted; the *Icon* whereof we have here thought fit, suitable to its Traditional Dimensions, to exhibit unto view. This Church when finished, it was their Church, or Oratory, wherein to Pray, Watch, Fast, and Preach; and in, or near to which, *Joseph* himself was afterwards Buried; and some have since pretended to have recovered his Epitaph, thus,

*Ad Britones veni post quam Christum sepelivi;
docui, requievi.*

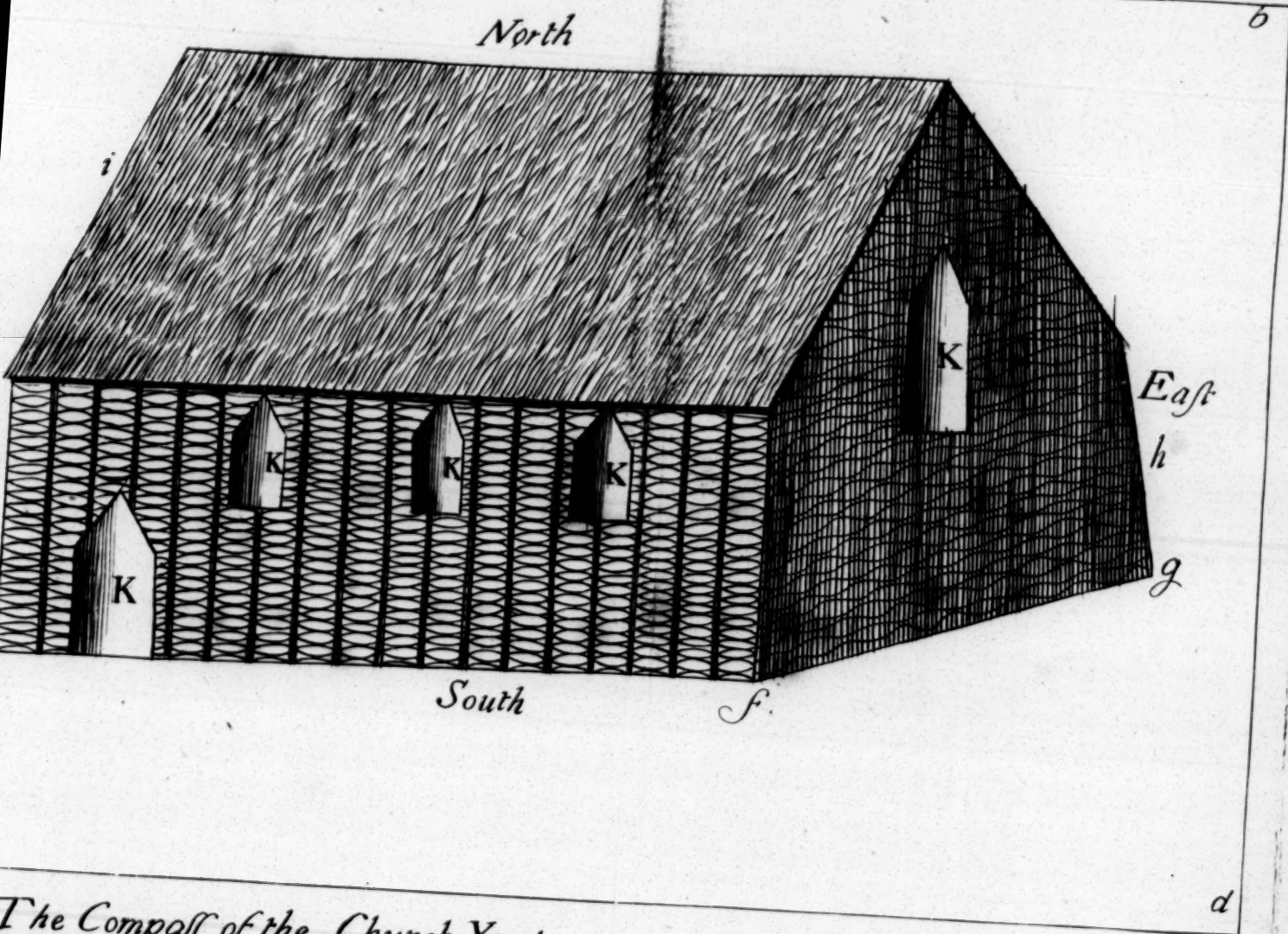
Other particulars of Tradition there also are of several Passages at the Founding of this Church; of relicks there repositied, endowment, and other Matters; of all which, in all the Circumstances, if any one shall suspend a full Belief, I shall not presently therefore esteem him an Infidel; seeing much of this Nature hath sufficiently been detected to be but the



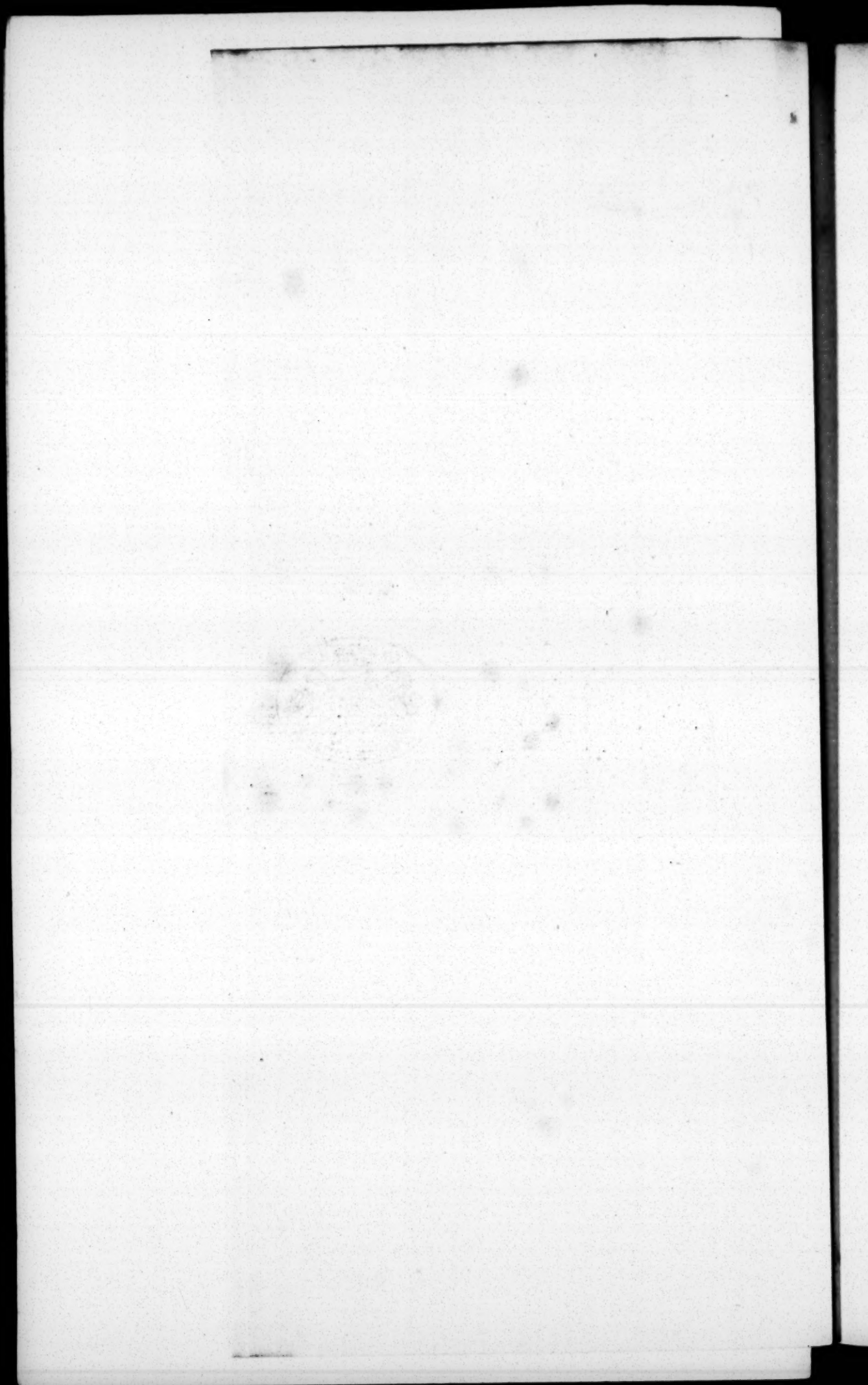
a b c d The Comp
e f The Leng
f g The Bred
i The Roof tha
h h The Walls Wa
K K K K K The

Icon Primæ Ecclesiæ ~

P 42



The Compass of the Church Yard
 The Length 60 foot
 The Breadth 26 foot
 Roof thatch'd
 Walls Watled
 K The Door & Windows



the Product of *Monkish* Ignorance, or vanity accommodated to the Humour and Persuasion of those times, the Writers liv'd in: As there is scarce any Saint in all the *Kalendar*, whose History would not be much suspected or prejudiced, if the Additions of the Middle or Darker Times, should be urged to the Undermining and Disparagement of the whole Narration. Yet for the Main, That some Cell, Chappel, Church, Oratory, or convenient Receptacle, was there Erected, Dedicated, and Used for Divine Service, there are many Reasons and Circumstances which may induce an innocent Persuasion. And that first in regard of the general consent of Writers since that time; then by the Observation of the Frame and Tenor of the *Norman* Characters of *Glastenbury*, referring to a Succession of many ancient Charters bestowed on that *Church* by several *Saxon* Kings; whose Charters also relate to the *British* Grants before; and all pointing at the Being, and Actions of *Joseph* there. And upon this consideration it was, that this Place was much honoured by our devout Ancestors, by the Appellations of, *The first*

Uffer. de Primord. Eccl. Brit. fol. 115.

*Chartæ Patri-
cii, Inæ, Ed-
mundi, Ed-
gari, &c.
Spelm. Conc.
fol. 61.*

*Camb. Brit.
in Somerset.
fol. 226.*

first Land of God. The first Land of Saints in England. The Beginning and Fountain of all Religion in England. The Tomb of Saints. The Mother of Saints. The Church Founded and Built by our Lord's Disciples, &c.

*Will. Mal-
mesb. Cambd.
ut supr.*

What further was the State and Succession of this Primitive *Church*, is recorded thus; That when the little old *Cell* or *Chapel*, built by the forenamed *Joseph*, was decayed by time, *Deni* a Welch or British Bishop, Built a new one in the same Place; and this also in time, falling to decay, Twelve Men came out of North *Britain*, and put it in good Repair. And lastly, King *Ina* donor of the *Peter-pence*, pull'd down the Old one, and Erected a Fair, and stately Church, to the Honour of *Christ*, and St. *Peter*, and St. *Paul*, filleted under the highest Coping, with Heroick Verses in *Latin*, celebrating the Memory of the Founder, and the Saints to whom it was Dedicated; which Verses have been borrowed and applied, with some variation, by *Venantius Fortunatus*, in Praise of some stately *Churches* in *France*. But afterwards this was, by the Famous *Dunstan*, converted to a Monastery of *Benedictine*

*Mat. West.
An. 727.*

nedictine Monks, himself being sometimes Abbot there; in which quality it continued till the time of King *Hen.* 8. when it participated of the great downfall of Abbies; whilst by its late Ruines, it was not hard to trace its former Dimensions and Magnificence.

C H A P.

C H A P. IV.

Lucius the first Christian King in the World. The Tradition of him exhibited Impartially, and at large. Its Defence compriz'd in Three particular Answers to so many Objections, by way of Digression.

King Lucius his Tradition. IN the next Place, the Renowned Actions of our King *Lucius*, in Church-Work, present themselves to our Observation, who being the first Christian King that the World enjoyed, as *Venerable Bede*, who wrote his Ecclesiastical History about the Beginning of the Eighth Century, tells us, that he was converted to the Christian Religion about the Year 156. And *Arch-Bishop Usher* in his Book, *De Primord Eccles. Angl.* makes mention of two Coins, which had stamp'd on them the Effigies of a King and a Cross, with these Letters, *L U C.* as near as could be discover'd or discerned by the Eye. And it is thus storied of him, that about

bout the Year of *Christ* 180, after *An. D. 180.*
 King *Lucius* his Conversion to Chri- *Antiq. Brit.*
 stianity, the Temples of the Heathen- *fol. 5. 11.*
 ish *Flamins*, and *Arch-flamins* in this *Monast. Angl.*
 Island, being *One and Thirty* in Num- *Vol. alt.*
 ber, were by him converted into Ca- *Uffer. de Pri-*
 thedrals, or chief Churches of so ma- *mord. Eccl.*
 ny Bishopricks, of which *London, York,* *Ang.*
 and *Caerleon* succeeded by *St. David's,* *Seld. Analect.*
 were the Metropolitans; in which *Id. Notæ ad*
 famous Transmutation, the great *Llau-* *Polyol. Ca. 8.*
dian, dedicated unto *Diana* in *London*; *Burton in I-*
 and that to *Apollo*, in a Place ancient- *tin. Antonin.*
 ly call'd *Thorney*, where now stands *fol. 169.*
Westminster, were converted into Chri-
 stian Churches; and there was *Tabu-*
la pensilis, a Table preserved in the *Stow's Survey*
 Parish Church of *St. Peters* in *Cornhill* *in Cornh.*
London, before the late devouring *Ward. 210.*
 Fire, recording the Foundation there- *Pol. Virg. Hist.*
 of to have been by King *Lucius*, *Angl.*
 Four Hundred Years before the com- *Leland. Vol.*
 ing of *Austin* the Monk, and that *2. fol. 50.*
 Church to be the Cathedral to that
 Arch-Bishop's See, as you may find
 is exemplified by *Stow*, in his indu- *Lamb. per-*
 strious Survey of that City. Others *amb.*
 also relate, that he built a Church in
Dover Castle, and Endowed it with *Matt. West.*
 the Toll or Customs of the Haven. *An. 187.*
 That he built the Cathedral Church
 of

De Præsul.
Ang. fol. 617.

of *Landaff*, the Learned Bishop *Godwin* says it has been reported; as at *Winchester*, in his time, a *Church* was consecrated by *Damianus*, and *Faganus*, and Endowed by King *Lucius* with ample Privileges and Revenues; about which time also, a Church or Colledge of Christian Philosophers was founded at *Bangor*. Thus you see, I could not forbear to give you the Tradition at large, so much sounding to the Honour of our Royal *Lucius*, though I do not expect the Reader, at first sight, should charge his belief with the whole Account; but first, if he pleases, let him take a Taste of the Authorities, and then digest as much as he can. I confess there have been some, and those of no mean Credit, who have endeavoured to vacate the whole Story of this King *Lucius* as fictitious, and raise some of their Objections from something now delivered touching his Churches. Indeed, to lop off an exuberance, or superfluous Branch, may well enough be admitted; but wholly to pluck up by the Roots so fair a Tree or Standard, out of our Chaitian *British* Soil, cannot tamely be suffered; and

Pitz. de script.
Brit. Nu. 21.

and therefore I will hazard the Censure of a Digression, if such it be, a little to examine this Affair.

The first Objection is this, that of a dozen Authors who mention the Conversion of King *Lucius*, it is too evident, that Eleven of them are mistaken in Point of Time; no two of them agreeing in what Year of our Lord it should be; and this begets a Suspicion, that they all did err in the thing itself. A *Landavian* Historian saith it was in the Year 156, in which Year *Monumetensis* saith, *Lucius* died. *Nennius* saith, it was in the Year 163, and that it was not Pope *Eleutherius*, but *Evaristus*, that he dealt withal. *William* the Monk of *Malmesbury*, pitcheth on the Year 165. *Hen. d' Hereford*, saith it happened Anno 169. *Marianus Scotus*, Anno 177. *Bale*, Anno 179. *Polydore Virgil*, Anno 182. *Baronius*, Anno 183. *Hist. Roffensis*, Anno 185. *Flores Historiarum*, Anno 187. *Martin Polonus*, Anno 189.

Uffer. de Primord. fol. 34, 37.

Secondly, It is Objected, that at that time, when it is said this Transaction pass'd, there was no *British* King in this Island, and consequently no *Lucius*; the whole Island, or

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the

THE HISTORY OF

the greatest Part thereof being then subdued and governed by the *Romans*, and by them reduced into the Form of a Province.

Lastly, That part of his Story is rejected by some, which mentions that speedy and orderly Institution of such a Number of Bishops and Arch-Bishops, succeeding to the like Number of *Flamens*, and *Arch-Flamens*; it not seeming likely that the Church in those Persecuting hazardous times, should be like *Aaron's Rod*, to Bud, Blossom, and bring forth such plentiful Fruit in an Instant, urging that it is unlikely so to have been, in regard some competent Time after, in the Council of *Arles*, held in the Year 325, mention is made but of one Bishop of *Britain*; and in the Council of *Ariminum*, Anno 363, to which all the Western Bishops were called, there were but Three of the *Britains* present. Besides, one *Dubritius* was Consecrated long time after a Bishop here, the *Britains* then wanting the Authority of such a one to repress the *Pelagian* Heresie: With *Dubritius*, with several others, was Consecrated by *Germanus*, and *Lupus*, sent out of *Gallia*, for that purpose. And then

*Sulpit. Sever.
Hist. 5. Lib. 2.*

Anno 431.

then for that accurate Succession of the *British* Bishops to the Heathenish *Flamens*, and-*Arch Flamens*, that seems to be stumbled at also, in regard whereas the ancient Writers, *Romans* and others, make often mention of a sort and number of *Flamens*; but for an *Arch-Flamen*, or *Proto-Flamen*, they say the Name never occurs in any ancient Author before *Gratian*.

Now to all these Three Objections, these Answers following may be given. First, for the discrepancy, or uncertainty in point of Time; we cannot but know, that it is no rare thing for Passages of unquestionable Verity, to receive some blemish from the Variance of Writers in Compu-
 Ger. Vossius.
 Scaliger.
 Beroaldus.
 Scultetus.
 Chytreus.
 Bellarmin.
 Chronol. Va-
 pulans.
 tation of Time: As the Creation of the World; the Building of the Temples; the Birth-time of our Blessed Saviour; the Day of the *Jewish* Month, on which *Christ* celebrated his last *Passover*, and consequently the Day of his Passion; about all which, the greatest Scholars, and the most Curious are distracted in their Chronology: *Certe vero de natali Christi anno tot fere sunt sententiæ, quot Chronologi*, says one of them, for the Year of our Saviour's Birth, there are almost as many opinions as Chronologers:

nologers : And for the Day, saith the great *Scaliger*, *Unius Dei est, non Hominis definire*. God alone, and not Man knows it. And must we question all these, because men differ about the Dates of them? Nay, rather as a Learned Man says, Where the Scriptures are silent, let us be so also: Believing that *Christ* our Saviour was Born in Time, although the precise Instant thereof we know not.

Scultet.

And this variety and uncertainty in point of Time, in Matters both Divine and Humane, happens much by reason of the diversity of *Era's* and *Epoche's*, from which Writers deduce their Computations: The *Grecians* in Chronicling of Things and Actions according to the *Olympiads*, have often and greatly varied; as the *Roman Consuls*, upon which many Material Points of Chronology do depend, are variously listed in the *Capitoline* and *Sicilian Kalendars*. And therefore whatsoever have been the Causes of Variance in the Times and Dates of other great Actions, undoubtedly true in Substance, may here very well be allowed in this Story of King *Lucius*, and yet the Body and
Truth

Truth thereof remain intire and untouch'd; for certain it is, that these things were acted in a Time of Barbarism as to Letters and Learning; and the Memory thereof for some time preserved mostly by *Oral Tradition*, which is always variable in the Circumstances of Time, Place, and the like; which when they come to be determined, and stated by subsequent Writers, every one takes the liberty of his own Conjecture; the same thing being referred by some of them, to the Year of the Nativity, and by others to the Passion of *Christ*. Besides, this Passage of King *Lucius*, containing several Periods and Particulars, the Relaters of the same, determine the entire Action, some to the Year of his Conversion, some to the time of his first Message to *Eleutherius*; others to *Eleutherius* his Answer; and most to that part of the whole Transaction as seemed to them most remarkable. And then the Narrations and Records of all these passing through the Hands of so many Scribes, Clerks, and Typographers, it is no great Wonder, that some *Errata* and Mistakes should happen, whilst all agree

in the Substance, and most Material Parts of the History.

Secondly. For the next Difficulty, viz. The Improbability that there should be a *British* King Reigning at that time in this Island when the same was Conquered, and became a Province of the *Romans*. It may be answered, that a great Part of this Island was never totally subdued by the *Romans*, according to that of *Tertul. ad- vers. Jud. 7.* *Tertullian* then living, *Britannorum inaccessa Romanis loca, Christo subdita*, i. e. There are Places in *Britain* inaccessible to the *Romans*, tho' subject unto *Christ*. And certain it is, that both before and after the time of this King *Lucius*, there were several Kings and Kingdoms, at one and the same time in this Island, as is evident out of *Cæsar, Tacitus, Suetonius, &c.* Neither was this Part of the Island united under one Monarch, till a long time after; unless upon some extraordinary Occasion, as an Invasion, the several Petty Kings did choose, *pro tempore*, one amongst themselves, of greatest Reputation, to be their General; as *Cassibelan* was preferred and pitch'd upon to manage the War against *Cæsar*, when at the same Time, there were

Cæsar de Bel. Gal. Lib. 5.

were not fewer than four Kings in the District of *Kent* only, as *Cæsar* himself testifies. And before the *Romans* could finish the utmost of their Conquests here, many traverses of War, and Fortune passed between the stout *Britains* and them, with alternate success; and when the *Romans* happened to conquer one of these small Kingdoms, they did not always exterminate the Kings, but upon some Politick grounds, held them as Tributaries to their Empire; and as Instruments to keep the People Slaves, and the Kings themselves not much better; suitable to their Practice in other Parts of the World subdued by them: As after the Overthrows of the Kings *Mithridates*, and *Antiochus* in *Asia minor*, and *Syria*, and the annexing their Territories to the *Roman* Empire, we find no fewer than Five Kings there Reigning afterwards in those Countries, as *Tenants* *paravil* to the *Romans*, at that time, Lords *Paramount* of the World: And of this Tenure were the Dominions of *Herod* King of the *Jews*, and his Successors *Archelaus*, *Antipas*, and *Philip*. And thus seeing in the Lists or Catalogues of our *British* Kings, we

Pop. Rom. consuetudo, ut haberet instrumenta servitutis & Reges. Tacit. in vit. Agricol.

Joseph. Antiq. Lib. 18. cap. 11.

Regnum ab Antonio datum Herodi, Augustus auxit. Tacit. Hist. Lib. 5.

meet with several both before and after this King *Lucius*, not notified by Name only, but also by some Memorable Actions, as *Kimbeline*, *Arviragus*, *Coilus*, *Carausius*, *Asclepiodotus*, and others, we may well conclude that our *Lucius* took his turn amongst the rest, with his glorious Fame above them all, that he was the first Christian Monarch in the World. But whether he was King of such part of this Island, as was not then Conquered; or whether some temporary King, springing up in some interval of Success against the *Romans*; or whether he ruled over some part of the Country, in Quality of a Tributary Prince; the Obscurity of those Times, and the Registers of the Transactions thereof makes it as difficult, as it is unnecessary to determine; only it may probably be conjectured, that he was a Tributary King over some part of this Island; and with assurance enough conclude that he was a Royal Subject of the Kingdom of *Christ*.

Thirdly, For the conceived Inconsistency of that immediate and formal Succession of Bishops, and Arch-Bishops, to the Heathenish *Flamens*,
and

and *Arch-Flamens*, though the Objection itself stumbles at the very beginning, when it is hinted or urged that there was but one *British* Bishop at the Council of *Arles*; whenas in the best, and most correct Edition of this Council, Published by *Jacobus Sirmondus* at *Paris*, I find there Three *British* Bishops with a Deacon, subscribed to it, and that by these Names, *Eborius Episc. Eborac. Restitutus Episc. Lond. Adelfius Episc. Colon. Lond. Arminius Diaconus*. And whereas again it is said, that there should be but three at the Council of *Ariminum*, by the relation of *Sulpitius*; upon consulting the Place, I observe it rather inferrable, that there were more, when he affirms that only Three of the *British* Bishops accepted of the Emperour's Allowance of Provisions, for want of their own; whereas before he says, it seemed not decent unto the Bishops of *Aquitain, France, and Britain*, to be in that manner chargeable to the Emperour: But I leave it to those who shall please to peruse the Author, to judge of his Sense. But then for what concerns the *Flamens* and *Arch-Flamens*, if we should grant that part and Circumstance of the

Relation

Sulpit. Sever. Lib. 2.

Relation not to be altogether so found, it would not, I conceive, be forcible enough to destroy the whole, seeing scarce any ancient memorable Action hath been transmitted to Posterity, but some Excrescencies, and *aliquid amputandum*, may be noted in the Relations, growing out of the Ignorance or Partiality of the Relators. But that which is thought to be the most material Exception against this part of the Tradition is, that the *Arch-Flamens*, or *Proto-Flamens*, are not found in any ancient Writers. If this be intended of the Name, it may possibly be granted: But if it be meant of the thing, it must be denied. As for the Word or Name *Flamen*, indeed I find some diversity in the Etymology; for all agree in this, that they were Priests. Some have supposed they took that Name from an Ornament, which they wore on their Head, called *Flamma*, like a Crown, and thence sometimes called, *σεφαινοφύεροις*, as *Dionys. Halicarnas.* Others think them called *Flamines*, *quasi Pilamines*, *à pileis quibus capita circumdederunt*, as *Plutarch.* And others *Flamines quasi Filamines*, *à filo lanæ, quo præcincta habebant tempora,*

Dion. Halicarn. Antiq. Rom. Lib. 2.
Plutarc. in Numa.
Varro de Ling. Lat. Lib. 1.

pōra, as *Varro*. But now *ad rem*, It is Recorded of *Numa Pompilius*, that according to the Institution of *Romulus*, he performed himself the Ceremony, Sacrifices, and Sacred Rites of Religion for some time; but finding himself unable to undergo that, and the chief Office of Civil Magistrate, in such manner as both required, he Ordained Three Priests to Perform religious Service to *Jupiter*, *Mars*, and *Romulus*, which himself otherwise should have done; calling that of *Jupiter*, *Flamen Dialis*, that of *Mars*, *Flamen Martialis*, and the last *Flamen Quirinalis*, from *Romulus*, who was often called *Quirinus*. And though others were afterwards constituted, these Three, as they had the greatest Esteem, so the greatest Authority, and were called, *Flamines Majores*, that is, *Arch-Flamens*, or chief Priests; and the other *Flamines Minores*? Now what need we contend about Words and Names, when we find the thing itself? *Qui hæret in literâ, hæret in cortice.*

Livy. Decad. 1.

Ludovic. Viv. in Civitat. Dei.

Anl. Gel. Næst. Att. Lib. 10. cap. 15.

Diis alijsq; alii sacerdotes, omnibus Pontifices, singulis Flamines sunt. Cicero de Legib. 11.

And further, to shew there was not a Parity in this Train of Officers, we often find in the *Roman Histories*, mention made of a *Rex Sacrificus*, and

Alex. ab Alexand. Lib. 3. cap. 27.

Rex

Tit. Liv.
Dec. 2.

Alexand. Lib.
2. cap. 8.

Rex Sacrorum, with his Wife *Regina Sacrorum*; and their *Pontifex Maximus*, who legally held a Primacy, and Superiority over the rest of the *Pontifices*, *Augurs*, *Flamens*, and *Vestal Virgins*: And those who have written of the *Romans* Affairs, particularly, *Alexander ab Alexandro*, gives us both the Names, and Offices, not only of the *Pontifex Maximus*, and the *Pontifices Minores*; but of *Pontifex Minimus* also. And then the *Romans*, according to the Custom of Conquerours, introduced their own Gods, and Rites, in all Places they subdued; and so by consequence the Priests of all sorts, as necessary Attendants, must needs follow and wait upon the Deities. And seeing all Writers intimate that there was a Number of *Flamens* settled here, it may not be undecent to conceive, that the *Flamines Majores* (no matter when, or by whom, they had the Names of *Proto-Flamines*, or *Arch-Flamines* given them,) had here their Stations also. But now whether these *Flamens*, subverted by King *Lucius*, were *Roman* or *Druidical*, appears not so plainly: If they were *Roman*, it is not so probable

bable that he could so intirely dispose of them, his State considered, being but a Neighbour or Tributary at the best: But then if they were *Druidical*, the Indigenous Idolatry of the Place, and he himself sprung from that Root being observed, he might, being himself converted, with more Ease and Anthority, convert or transform those Places also: But certainly, if they were of the *Druids* kind, the *Britains* never called their Priests *Flamens*, and therefore conceived it may be, that subsequent Writers, from the Similitude of the Office, gave them the Identity of the Name, with the *Roman* Priests, equally intelligible as if at this Day, one should tell us of a *Turkish Pope*, or a *Roman Musti*. But of the Cities themselves, the most Learned Primate gives us a Catalogue, from two Draughts of them out of the *Cottonian* Library, compared by him with Nine other Manuscripts; and the Names assuredly speak all *British*.

Usser. de Primord. Eccl. Ang. fol. 59.

But were they the one or the other, there seems no great incongruity in that part of the Tradition which proportions the Christian *British* Bishops,

shops, to the Number of those Hea-thenish *Flamens*, and fixed their Sees to the Places where the Idolatrous Temples stood before: It manifesting the Power and good Providence of God, that the Progress of Christianity should be so swift and regular against all Opposition; as also an evidence of a singular Devotion, and Zeal in the Professors of the same, to establish true Religion triumphantly in the Ruins, and upon the very Stations of Idolatry and Superstition; the Time being then come for the extinguishment of those false Lights, by that Powerful and near Access of the glorious Sunshine of the *Gospel*. And whereas it may seem somewhat strange, that the very Infancy of the *British Church* should bear up such a Number of Prelates, scarce equalled at this Day, after so long and happy a Settlement; we may consider, that though the Disproportion may be apparent in the Number; yet for Latitude of *Dioceses* and *Jurisdic-tions*, we may easily believe that Three or Four of our Modern Bishops with their appendices, do far exceed those
One

One and Thirty of the *Britains*; and it is well known how the World is altered for the better with Bishops since that Time, as to their State, Possessions and Revenues, when at the return of the Bishops from the before mentioned Council of *Ariminum*, their own relation to *Adam* of *Breme* in *Germany*, whom they took in their way, was that an *Irish* Bishop's Maintenance was no more than three Milch Cows, and in case any of them became dry, the Parishioners were to supply it again; and we cannot think that the Poor *Britains* at that time, were much better endowed than their Neighbours of *Ireland* were; as who besides the presumed narrowness of their proper Limits, were much kept under by the *Romans* Frowns and Opposition; and at last their Hierarchy totally subverted by the Torrent of *Saxon* Persecution; from which the poor *Britains* retired into *Wales*, there spun out their disconsolate Lives, only sweetened with the freedom of Religion, and the Comforts of the Gospel. And thus much by way

way of Digression, shall suffice to wipe away those Blots, that the Story of King *Lucius*, answerable to his Name, may shine more bright hereafter.

C H A P.

CHAP. V.

The further Progress of Church Building in this Island. Cathedrals Erected first by Princes and Bishops. Rural Churches built afterwards by others of the Nobility and Gentry.

KING Lucius being thus Eminent in Church-Work, so according to his Royal Example, more than probable it is, that divers of his devout and wealthy Subjects erected Edifices by the Name of Churches, and Endowed the same for the Honour and Service of God: For not long after, in the *British* times, Circ. An. 490. mention is made of an Appropriation of divers Churches with their Endowments, to one *Dubritius*, Archbishop of *South-Wales*, under the *Britains*; as is collected by Mr. *Selden*, Hist. of Tyths. 249, 250. out of a very ancient *Manuscript* of the first State of the Church of *Landaff*; adding ingenuously thereupon, tho' it made something against his own *Propositum*, " *That no doubt can be but*
F
" *that*

“ that Churches were built here in those
 “ times ; neither is it to be conceived, how
 “ Christianity could be in any Nation
 “ much ancients (if generally received,
 “ or by any Number) than Churches or
 “ some convenient Houses or other Places
 “ in the nature of Churches, appointed
 “ for the Exercise of Devotion. And

*Beda Eccl.
 Hist. Lib. 5.
 cap. 26.
 Lamb. Per-
 amb.
 Antiq. Brit.
 in vit. Aug.
 fol. 41.
 Chron. W.
 Thorn. cap. 1.
 Matt. West.
 An. 596.*

express mention is made of a Church built here in the Time of the Romans, to the Honour of St. Martin in Canterbury, (though doubtful whether Originally, or in after Times, named from that Saint) in which Austin, and his Company or Followers, when they first came from Rome, made their Assemblies. And others are also said to have been repaired immediately after the Conversion of Ethelbert King of Kent, by means of the said Austin ; which demonstrates that there were Churches before that time : And to that Church of St. Martin it was, that Bertha, the Christian Queen of King Ethelbert, before his Conversion, resorted with her Christian Attendants, for the Exercising of Divine Service.

*Ecclesia S.
 Martini ad
 Orientem Civitatis antiquitus à Britannis facta in qua Regina orare consueverat, Hen. Huntingd.
 Hist. fol. 321.*

That many Churches were here built by the British Christians, there is not wanting great proof, and many

ny Precedents; besides, that ancient Church in *Canterbury* to which Queen *Bertha* resorted, translated afterwards to Christian Service, and called St. *Martin's*. The Skilful in the ancient *British* Language, tell us, That *Lhan*, Dr. Davies Brit. Diſt. in verbo. or *Llan*, in that Language, signifies a Church, or Dedicated Place: From whence more than probable it is, that the famous *Lhan Dian* at *London*, was the Temple there Dedicated to *Diana*; afterwards transformed into St. *Paul's*, when in the *Saxon* Times, Christianity reached thither. And hence, the Reason why in *Wales* and *Cornwall*, (especially the former) the ancient *British* Receptacles, we find so many Towns with the Prefixion of *Lhan*, or *Llan* unto them; as amongst the rest, *Llanibangbell*, *Llan* Girald. Cambrenſ. Itin. Lib. 1. cap. 1. Lib. 2. cap. 4. *Devi*, *Llan Baden Vaur*, *Landaff*, *Llan* *Avan*, *Lhan Stephen*, *Llan Vethlin*, *Llan Stuphadon*, and *Launceſton*, &c. and Hundreds more, all denoting a Church or dedicated Place, the Termination referring either to some Rock, River, Wood, or noted Site, or to some Saint: For in the more zealous Times of the *Britains*, they had a great Memorial, though no adorative Honour for Saints. And whereas some have

much wondered to find such a Number of Saints Names in the *British* Bead-rolls, which occur not in the *Roman* Kalendars, it is to be known, that the *Britains* had a Multitude of Saints, which were not Canonized by the Popes, but by themselves, and that by a long continued Custom, grown at last so familiar, that almost every Bishop made his Predecessor a Saint, in Example for his Successor to do the like by him: But, for the Scriptural Saints, they had the greatest Honour for St. *Michael*, to whom they dedicated a Multitude of Churches, generally known by the Name of *Llanibangell*, as in the Topography of *Wales* may be noted; the Suffixion of which Word with them, signifying *Michael* the *Arch-Angel*. So *Llan Devi*, the Church of St. *Devi* alias *David*: *Llandaff*, the Church by the River *Taff*, &c. But then, these Primitive *British* Churches, we may conceive to have been but very mean Structures, but afterwards Repaired, Restored, and Rebuilt, *a la Modern*, to the respective Times of their Re-edification.

Gildas,

Gildas, speaking of the Clergy of his Time, saith thus, *Ecclesiæ domus habentes, sed turpis lucri gratiâ eas aduntes*, i. e. That they had Churches, but frequented them for Lucre sake.

And *W. Malmſbury*, giving a Relation of *Evesham* Abby, says, it was built in a desolate Place, *Sed Ecclesiolam ab antiquo habentem, ex opere forsitan Britannorum*, i. e. That it had of Old a little Church, haply the Work of the *Britains*.

But after *Austin* had converted the King, as before is said, then presently Churches, Chapels, and Oratories, began in great Numbers to be built, or repaired by the *Saxons*, in all Places to which Christianity reached, then *Majorem prædicandi per omnia, & Ecclesias fabricandi vel restorandi, licentiam accipiebant*, as *Beda* speaks. This King *Ethelbert* gave to *Austin* a place for his Bishops See, at *Christ's Church* in *Dorobernia*, or *Canterbury*, and built the Abby of *St. Peter* and *St. Paul*, in the East end of the said City, where *Austin* himself, Eight Kings of *Kent*, and Ten succeeding Arch-Bishops were Buried, and is to this Day called *St. Austin's*; as also he built the Church of *St. Andrew* in Ro-

Gild. Epist.
fol. 185.

Malmesb. de
Gest. Pontif.
Angl. Lib. 4.

Beda Eccl.
Hist. Lib. 1.

Gervas. Ast.
Pontif Cant.
fol. 1631.

*Beda Eccl.
Hist. Lib. 2.
cap. 3.*

Fabian. Stow.

*Speed Chron.
fol. 234.*

*Dugdale Hist.
of St. Paul's.*

*Hen. Hun-
ting. fol. 322.*

*Paul. Diacon.
Lib. 18.
Jorval. fol.
738.*

Freculph. 661.

chester; and after his Conversion being instrumental in Converting his Kinsman *Sebert* King of the *East-Angles*, whose chief Seat was at *London*, in those Days, a famous Empory, these Two Kings joined in the Building the Cathedral Church of *St. Paul*, of which *Mellitus* was Consecrated Bishop, and had sufficient Maintenance conferred on him, as may appear by King *Ethelbert's* Charter, for that purpose; exemplified by our Historians. And it was the Advice of Pope *Gregory* to that *Mellitus*, that for the better accommodation of the Christians of those Times, the Heathenish Temples here should not be demolished, but converted unto Christian Service. As his Successor *Boniface* obtained of the Emperour *Phocas*, to have the *Pantheon* at *Rome* transformed, and dedicated it to the Honour of *St. Mary*, and *All Saints*, to this Day called, *Santa Maria rotunda*; for this, we may know further, that the old *Pantheon* at *Rome*, was founded by *Marcus Agrippa*, to accomplish the Will of *Augustus Cæsar*, who being intercepted by Death, could not effect his purpose therein; this was built about fourteen years after

after our Saviour's Birth, and is am-
 ply described by *Sebastian Serli*, in his Sebast. Serli.
Architect.
Lib. 3. Third Book of *Architecture*; this
 Temple was burnt afterwards by
 Lightning, about the 12th Year of
 the Emperour *Trajan*, and about 113
 Years after our Saviour *Christ*, but
 repaired with advantage by *Lucius*
Septimus Severus, and *Marcus Aurel.*
Antoninus. * And for the Conversion
 of its Use, *Ranulphus Higden* thus de- Polychron.
Lib. 1. cap. 42. scribes it, There as *Pantheon* the Tem-
 ple of all Mawmetry was, is now a
 Chyrche of Allhallowen. And if we
 may believe *Geoffrey of Monmouth*, the
 like had been practised here long
 before; for he giving us an Inven-
 tory of the good Actions and Suc-
 cess of those, Instrumental in the Con-
 version of King *Lucius*, he thus pro-
 ceeds, *Beati, ergo Doctores, &c. i. e.* Galfr. Monu-
met. Lib. 2.
cap. 1. Those Blessed Doctors, when they
 had abolished Heathenism in the Island, Faganus, and
Damianus. the Temples which were founded for
 many Gods, were a new Consecrated
 to the true One God, and his Saints.

And fuitable to that Advice of
 Pope *Gregory*, and this Practice, the
Canterbury Chronicler relates at large, Chron. W.
Thorn. cap. 1.
§. 5. That before *Austin's* coming thither,
 there was a certain Edifice used by

the King, before his Conversion, for the Place of his Idol Worship; but that *Austin*, brake down the Monstrous Idol, purg'd the Place from the Worship of the false, and Consecrated it a Chapel to the Worship of the true God, dedicating it to St. *Pancras* the Martyr; wherewith the Devil intriged, and disdaining his ejection from the Place he had so long enjoyed; the first time that *Austin* celebrated Mass there, furiously assaulted the Chappel to overthrow it; but his Power not reaching his Will, all he could do, was to leave the Print of his Fangs on the South Porch Wall of the Chapel, something like which, as one tells us, being there visible to this Day. A pretty Story this, if either in Venerable *Bede*, or any creditable Historian, before *Thorn*, we could find the least *Vestigia* of it. Indeed Sir *Hen. Spelman* exhibits an extract out of an old *Manuscript* of the Transmutation, and Dedication of this Edifice to St. *Pancras*, concluding with this Passage of the Devil's effort upon it; on the Credit whereof, all goes down current with S. *Cressy* in his late Church History.

W. Somner.
Antiq. Cant.
fol. 62.

Thorn. Coll.
1760.
Spelm. Conc.
Tom. 1. An.
603.

S. Cressy. Hist.
Lib. 13. cap. 6.

But

But this being a Matter so remarkable in it self, and for the Circumstances of Time and Place so memorable, it happening in the very Infancy of the *English Saxon* Christian Church as to matter of Time ; and the Place being an Idol Temple, transform'd into a Christian Oratory : nothing was more worthy to have been kept in Memory in the Story of those Times : But neither *Bede*, or any other of the Subsequent Writers, being generally Monks, make any mention of this Passage, until *Spott*, or *Thorn*, who (in comparifon) were but of *Yesterday*. But fetting aside this Circumstance of the Devil's fruitless Rage, the Substance of the Story may well enough be credited, that is, the converting an Edefice used for Idols, unto the Service of the true God ; and all form the consent of Writers, and the Ruins thereof to be feen at this Day.

From what hath been hitherto faid, it may now very well be obferved, that the Cathedral Churches were firft of all founded or built ; but afterwards as Christianity and Devotion fpread and grew firmer, and Laymen, both of the Nobility and Gentry of
large

THE HISTORY OF

large Estates, desired to have a Clerk or Priest settled amongst them, to perform Divine Offices for them, their Families, Tenants, and Neighbours; then began *Churches* and *Oratories* to be built, by degrees all over the Nation, by such Lay-Founders; which Churches were also endowed by them, their means, or procurement, for the perpetual Maintenance of such *Incumbents* or *Priests*, as should ever after reside and officiate there; which Church so built, was always Hallowed or Consecrated by the Bishop, and the necessary Appurtenances of the *Baptisterium* and *Sepultura*, settled by his Direction and Confirmation, and then, and not till then, was it a compleat Church. For the right of Sepulture always was, and regularly is a Character of a Parish Church, as it is distinguished from a *Capella*; and anciently, if a *Quare impedit* had been brought for a Church, which the Defendent alledged to be a Chapel only; the Issue was not so much whether it was a Church or a Chapel, as whether it had a *Baptisterium*, and *Sepulturam* or no; of which there are reports of some Cases,

ses extant in our Books, and particularly one exemplified by Mr. *Selden* Hist. Tythes. cap. 9. fol. 265. between *Hey* and *Terrings*.

Of these Foundations we find little mention made, till about the Year 700. As *Bede* in his History, Eccl. Hist. Lib. 5. cap. 4. speaks of one *Putb* a Saxon Nobleman, that had built a Church, and intreated *John* Bishop of *Hagulstad* to consecrate it, and that by a very good token, that with some of the Holy Water used in the Dedication, he cured the Nobleman's Lady of a dangerous Disease. And the like also of one *Addi*, *Alio item tempore vocatus ad* Id. cap. 5. *dedicandam Ecclesiam comitis vocabulo, Addi.*

And not long after, several Churches founded by Lay-men, are recorded to have been appropriated to the Abby of *Crowland*, as *Ingulphus* hath at large related. And sometime after that, in a Council held under Ingulph. Hist. fol. 857, 860. *Wilfrid*, Arch-Bishop of *Canterbury*, a Constitution passed, *Ubi Ecclesiæ ædificentur, à proprio Diocæsis Episcopo Sanctificentur*, i. e. That Churches Built, should be Dedicated by the proper Bishop of the Diocess. For then Churches began to be builded apace, and the Number of them increased through-

throughout the Land, especially in, and after the time of King *Egbert*, who, by a Conquest of his Neighbour petty Kings, reduced the *Saxon* Hepharchy into a Monarchy; and it hath been observed that Christianity ever spread and thriv'd more in large Monarchies, than in petty States and Principalities; for when a devout Monarch by his Example and Encouragement, promotes the Progress of *Religion*, its Virtue soon runs, and spreads into all Quarters of his Dominions; not receiving such Checks, as will unavoidably be found in the narrow Limits and Bounds of more confined Jurisdictions, and then always the Building of *Churches* went hand in hand as it were, with the Progress of *Christianity*. And this gradation of Christianity here, was but parallel to that in other Parts of the World; as by the growth and increase thereof might be traced; for Cities and great Towns, were generally first visited by the holy Harbingers of the King of Kings. And the Heathen Historian *Tacitus*, found occasion to weave this Note into the Web of his History, though to such a purpose, as it stands the perpetual Blemish of that piece,

when

when relating how *Nero* dealt with the Christians at his burning of *Rome*, he tells how the Christians, at the very first most visibly settled and increased in that City, *whither all Wickedness*, (says he) *runs from all parts, and is there Embraced.*

Then generally after *Christianity* had been planted and rooted in a City or great Town, and Religious Discipline established there; then as the Bishop, if any such there was, or his Clergy, did win any Country Village, which the *Latins* called *Pagus*, to the Faith, then a Church was presently set up therein and Dedicated, and a Priest or Pastor settled there, to Preach and administer the Sacraments to the People. And therefore in regard of this, that Villages and Pages, more difficultly, and more lately embraced the *Christian* Faith, as following the great Towns and Cities; thereupon came the Opposition first between the Names of *Pagans* and *Christians*, upon presumption of these dwelling in Cities, as the other in Villages and Pages, and thereupon the Infidels were called *Pagans*, *Quasi à Civitate Dei alieni*, as it were Aliens from the City of God.

From

*Vid. Minßen
in verb. Pa-
gan.*

From this Note of the Modern Signification of *Pagan*, viz. one of the *Ethnick* Religion, from its primitive import, which was no other than a Villager; so the Name *Villain*, in its Origin, denoted only one who inhabited in a Village, without reflecting the reproach of Baseness or Servility, whereof it became a Badge in after times; as also a *Clown*, *Colonus*, at first, signified no more than a Tiller of Land, though used afterwards to Character a Surly, Sawcy, and doltish Fellow, not unlike the *Dutch* Word *Boer* or *Boor* from a Husbandman, which in that Language it signifies properly, but degenerating into a dogged, mutinous Companion. And to this purpose, we may but remember the common Term of Reproach, Knave, in its natural significance, whether *British* or *Saxon*, uncertain, *Knaf*, or *Knapa*, was no other than a Servant, or Vallette, without any blemish to his integrity; and therefore in some ancient Copies, may be found God's *Cnave*, for God's Servant, *Shield Knave*, for one bearing the Arms of his Lord or Master, as one *Johannes de Temporibus* is recorded to have been Shield Knave to

Charles

Charles the Great. So the Word *Va-*
lette, or *Vadelet*, was with us anci- Brañon. de
Coron. 116.
 ently, as in *France*, a Name specially
 denoting young Heirs of great De-
 scent, and Candidates of Honour ;
 but in time it fell to signifie a Groom
 or Servant, and at last came to a
 mere *Varlette*, one as low in esteem
 and worth, as the *Knave*. And thus
 again, as some Words originally of a
 fair Import, have thus by Time and
 Use, sunk into designations of Base-
 ness only ; so on the contrary, some
 Words in their Significancy have been
 advanced to express higher States or
 Qualities than at first they reached
 to ; as *Comes*, and *Dux*, in the El- Selden. Tit. of
Hon. Part 1.
cap. 6.
 der Times, generally signified any
 Companion. and leader, but after-
 wards came to denote, in expression
 of Dignity, those who were *Comites*
Regis, or *Imperatoris* ; and such as were Grot. Annal.
Lib. 1.
Duces à Rege, vel Imperatore constituti,
 thereupon commenced *Counts*, *Earls*,
Dukes, *Generals*, &c. So *Knecht*, or
Knight, signified only a Minister, or
 Servant, (as the use of it is still in the
Dutch, and was anciently in our old
Saxon,) yet with us now appropri-
 ated to the Honoured Persons, with
 the several and respective Dignities
 of

of Knighthood; the like is also observable in *Miles*, *Eques*, *Chevalier*; and in like manner, *Queen*, signifying originally a Wife, or Female Companion, *Hæc Confors*, afterwards became fixed to signify only the King's Wife, and further made convertible with *Regina*, and so denoting such a Woman as had sole Government and Supremacy, without any relation to a King or Husband. But I will Importune the Reader no further with this Digression, but return to our Churches, from which we have thus step'd aside.

Seeing the Inhabitants of this Island in all Ages, have been very eminent for Zeal, Piety, and Devotion, in the Profession of the Christian Religion, bating some Paroxifms of Irreligion and Profaneness; hence it is, that the Churches of this Island are deservedly reckoned amongst its prime excellencies, rank'd in the old Verse,

Anglia, Mons, Fons, Pons, Ecclesia, Fæmina, Lana.

And it is to be noted, that all Churches in *England*, are either Cathedral, Collegiate, and Conventual,
or

or Parochial. A Cathedral Church *Cathedra. Sedes.* is the See, or Church of the Bishop of the Diocese, whereof he is the Incumbent. Collegiate and Conventual Churches, were such as formerly belonged to Abbies or Priories, and such as at this Day belong to Colleges. A Parochial Church is that, *Ad quam plebs convenit, &c.* A Parochial Church is our ordinary Parish Church, to which the People of the Parish resort weekly to hear Divine Service and Preaching, and receive the Sacrament. And of this the Parson or Rector, is Incumbent, and there Exercises the chief part of his Cure of all the Souls within his Parish. And besides these, there are Chapels, or Chapels of Ease, of which we will speak more particularly in due time. But of all these, as is noted before, the *Cathedrals* were generally the first built *Churches* here, either by piously disposed Princes, or by their respective Bishops, assisted (as occasion was) by the Contribution and Bounty of devout and wealthy Persons, for the Honour of God, and Service of Religion. The *Collegiate* and *Conventual Churches*, were built mostly by the Founders of those

G Houses,

Houses, or Societies to which they were annexed or belonged. And for our Parochial Churches, they were generally built by the best and most substantial sort of the Nobility and Gentry, for the ends and purposes before mentioned. And the Chapels of Ease were built, *ad Libitum*, by private Persons, for their respective private ease and convenience, with such Licence and Allowance as was requisite in their peculiar Cases. There are also Free-Chapels, so called from their being Erected by Kings, for the use and convenience of their Families, which were generally built and situated near their Palaces and places of Retirement; and commonly exempted from the Bishop's Jurisdiction. And as to the Degrees of Reverence and Privilege, and the Punishment of Violation, I find Churches thus differed, *viz.* into *Ecclesia Capitalis*, *Ecclesia Mediocris*, and *Ecclesia Campanstris*.

Leg. Canuti.

Jo Brompton.
fol. 918.

Lamb. Per-
amb. in Me-
phan.

And for this purpose, very remarkable is a notable Piece of Antiquity, extant in some old Copies of the *Saxon* Laws, and exemplified in the *Saxon* Tongue by Mr. *Lambard*, in *Latin* by

by Sir Henry Spelman, and in English thus, Spelm. Concil.
Tom. 1. fol.
405.
It was sometimes in the English Laws, that the People and the Laws were in Reputation; and then were the wisest of the People worship worthy, every one after his degree, Earl, Thein, and Churl, and if a Churl thrived so, that he had five Hides of his own Land, a Church, a Kitchen, a Gate, a Bell-house, a Seat, and a several Office in the King's Hall, then was he thenceforth the Theins right worthy. And if a Thein did so thrive, that he served the King, rid in his Household, and thrice had gone to the King with the Lord's Errand, then was he afterwards an Earls right worthy, &c. From this Record, as we may observe the three ancient Degrees or Ranks of Men amongst our Ancestors, i. e. *Earl, Thein, and Churl*; so we may note also, that anciently Honours, and Advancement usually attended upon Merit and Industry; corresponding to what our renowned Antiquary tells Camb. Brit.
in Cornwall. us, that once one *Serlo Lanladran* was summoned a Baron to the Parliament, in that Age when the select Men for Wisdom and Worth amongst the Gentry were called to Parliament, and their Posterity omitted if

they proved defective therein ; but as he hath not told us when that Age or Time was, so I fear, we cannot meet with any one now that can tell us when the like will be again. But with more certainty we may observe that this our Record, points at the Founding of many or most of our rural Churches ; for if the *Churl* thrived by his Calling or Industry, so as to arrive to the Character and Reputation of a *Thein*, then we must suppose him to have gain'd some considerable quantities of Land and Acres, where he seated himself, and there designed to fix his Posterity ; and there, in the first Place, he would be sure to have a Church or Oratory, and a Priest for celebration of Divine Service for the Honour of *God*, and Prosperity of himself and his Family, in the next Place, a Kitchen for Provisions for his House, and so on for a Bell-House, Gate, &c. and all other accommodations, and then he became a right compleat *Thein*. And from this usage we may observe, that there is scarce any Village, Town, or Hamlet, but it still retains, or anciently had some *Church* or *Chapel* there anciently built by
some

some chief Proprietor, or Lord, in that Place or Circuit. And for *Tythes* to be paid to this *Thein's Church*, there was a special Provision made in the Laws of King *Edgar*, as also in those of King *Canutus*, as they are exhibited by *Brompton*, and from him, by Sir *Henry Spelman*, and in the *Archaionom.* of Mr. *Lambard*.

Leg. Edgar.
Jo. Brompt.
cap. 2. fol. 920.
Spelm. Conc.
Tom. 1. fol.
545.
Archaion. fol.
103.

C H A P VI,

The great Authority of the Bishop in Founding and Building of Churches. The Grant of Indulgences one chief Encouragement for the Building of them. An Instance or two of such Indulgences so granted.

AS to the Matter of Building of Churches, I find the Authority of the Bishop, or Dioceſan, to have been very great; it being thought a piece even of natural Religion, that the Priest or Holy Man ſhould both deſign and conſecrate a Temple, and ſo practis'd, and ſaid to be *More Majorum*, as to their Temples in the Roman State. But as to our *Christian Churches*, in the Sum of the fifth Collation of the Authenticks, in the Civil Law, it is thus provided or declared, viz. That no Man Build a Church or Oratory, without the leave of the Biſhop, and before he conſecrate the Place by Prayer, and ſet up the Croſs there, and make Proceſſion in

*A. Gel. NoEl.
Att. Lib. 14.
cap. 7.*

*Ridley's view.
4to. fol. 58.*

in the Place; and also that before he build it, he allot out necessary Maintenance for the same, and those that shall there attend on God's Service. The like also in the Sum of the *Ninth Collation*; for the Lay Patron, or Founder did no more than a Man of *Israel*, who brought a Lamb to the Door of the Tabernacle, but the Priest made it an Offering; so here, the Founder might bring the Stones and Wood, but the Bishop laid the Foundation; or if the Workmen put the Materials together, and made it an Edifice or House, yet it had not the *Formalis ratio* of a *Church*, till the Bishop had in solemn manner Hallowed the same; and had on the behalf of God, to whose Honour and Service it was design'd, taken, as it were, possession thereof, by the *εαυροπησης*, or setting up the *Cross* there, according to the ancient Ceremonies in that case prescribed. And all Sanctuary Privileges, of which we shall speak something hereafter, were allowed only to such *Churches* as were duly Hallowed by the Bishop; as may in part appear by the Tenor of King *Alfred's Laws*: And I meet with an

Id. fol. 66.

Coll. Jo.

Brompt. fol.

830.

ancient Constitution in a Synod held here in the Reign of King Stephen, *Hist. Hagulstad. fol. 328.* in these Words, *Apostolicâ auctoritate prohibemus ne quis absq; licentiâ Episcopi sui in possessione suâ Ecclesiam vel Oratorium constituat.* And another Constitution by Otho Legat, in the time of King Henry III. That all Churches should be Hallowed or Dedicated within two Years after the Building of the same; and that was necessarily to be done by the Bishop.

*Matt. Paris
Hen. 3. fol.
449.*

And it appears in the Book of *Domesday*, that one Story, the Ancestor of *Walter d' Aincourt*, was in special manner privileged, that he might, *Sine alicujus licentiâ facere Ecclesiam* (in *Derby* or *Nottinghamshire*) in *suâ terrâ, & in suâ, socâ, & suam decimam mittere quo vellet*, i. e. That he might without leave of any make a Church in his own Land, and in his own Fee, and to send his Tithes whither he pleased.

So that it plainly appears, when, how, or by whomsoever *Churches* or *Chapels* have been, or shall be built here, before the Law takes notice of them to be *Churches* or *Chapels*, they are to be Consecrated by the Bishop: And to the Constitutions, for that purpose

purpose just before mention'd, we may add that an ancient Synod, held at *Celicheyth*, wherein it was ordered to be done by the Bishop of the proper Diocess only: And hence the Reason why, in an Issue Legal, or Difference, whether a Church or not a Church; a Chapel, or not a Chapel, it shall be tried only by the Bishop's certificate.

*Spelm. Concil.
Tom. 1. fol.
328.*

But our common Lawyers tell us, that by the common Law, and general Custom of this Realm, it was lawful for Bishops, Earls, and Barons, to build *Churches*, and *Chapels* at their pleasure; and hereof King *John* informed Pope *Innocent* the Third, (naming only, *Honoris causa*, the Bishops, and Baronage of *England*; altho' as they further say, the liberty extended to all,) with request that this liberty of the Baronage might be confirmed, unto whose Letters the Pope returned this Answer, *Quod enim de consuetudine Regni Anglorum, &c.* i. e. Whereas your Highness hath Intimated by your Letters, that by the Custom of the *English*, it is lawful both for Bishops, Earls, and Barons, to Found Churches in their respective Fees, we will by no means deny that

*Cook. 3. Instit.
fol. 201.*

*Seld. Hist.
Tythes. fol.
360.*

*Epist. Decret.
Innoc. 3d.
Lib. 10.*

Liber-

Liberty to Lay-Noblemen, so as the Bishop of the Diocess allow of it, and that no ancient Church be prejudiced by the Building of the New.

So by this, the *Pope* adds the consent of the Bishop, but that Addition (if our Lawyers be in the right,) was not altogether necessary by our Law. But however, so formidable was the *Pope's* displeasure in those Times, and so sacred his consent in all things esteemed, that devout and cautious Men would not proceed in that Affair, without such Licence first had and obtained, and very frequently from the *Pope* himself, one of his *Bulls* or Instruments for that purpose, under his Seal of *Lead*, being a Grant or Licence for the Building a *Chapel of Ease*, now in my Hands, I think it not improper here to exhibit.

*Bulla Pap.
Alexand. 4.*

Alexander Episcopus, servus servorum Dei, venerabili fratri Episcopo Londonensi salutem, & Apostolicam Benedictionem. Cum dilectus filius nobilis vir Robertus le Waleys tuæ Diœcesios adeo sic ab Ecclesia matrice remotus, quod ad eam hyemali præcipue tempore propter viarum pericula accedere nequeat pro divinis audiendis officiis & recipiendis Ecclesiasticis Sacramentis,

mentis, nobis humiliter supplicavit ut in fundo proprio construendi Capellam, & habendi in ea proprium Capellanium cui paratus est pro sustentatione suâ sufficientes redditus de bonis propriis assignare, sibi licentiam largiremur. Volentes igitur tibi in hac parte deferre fraternitati tuæ per Apostolica Scripta Mandamus quatenus eidem nobili faciendi quod offert postulata concedas sine juris præjudicio alieni si videris expedire. Dat. Anagninæ 2. Id. Januarii, & Pontificatus nostri Anno quinto.



By this Bull, the *Pope* referred the Business to the Bishop of the Diocess, who would readily comply with the devout Intentions of the Petitioner.

The

The *Pope*, who gave this Grant or Licence, was *Alexander the Fourth*, who entered upon his Pontificate in or about the Year 1254. And it bears date at *Anagnia*, a City in *Campania*, in *Italy*, the Place of his Nativity, and where it seems at that time he resided. The affixed Seal is of Lead, inscribed as you see. If any one think it strange that *St. Paul* should have the Preheminence and be thus placed on the right Hand of the Cross, the reason of it may be conceived from a Passage in *Matt. Paris*, who gives the relation of a Synod or Council held in *St. Paul's Church* in *London*, by *Otho* the Popes Legate in the Year 1237. Where were present the Arch-Bishops of *Canterbury* and *York*, between whom the old Contest was revived about their precedence; but the Legate being willing to pacifie their Heats at that time, without determining the Right for which the Strife was, spake thus to the Arch-Bishops, " In the Bull of our Lord " the Pope, the Image of *St. Paul* " stands first, on the right Hand of " the Cross, and the Image of *St. Peter* on the left Hand, and yet " between these Two Saints there is " no

*Patin. in vit.
Alexand. 4.*

*Digression up-
on this Bull
and Seal of
Lead.*

“ no Contention, both of them now
 “ enjoying equal Glory; and if to
 “ some it should seem more decent,
 “ that the Image of *St. Peter* should
 “ rather be set in the more worthy
 “ Place, in respect of the Dignity of
 “ his Chair, the Honour of having
 “ the Keys committed to him, his
 “ primacy of Apostleship, and the Pri-
 “ ority of his Calling; yet because
 “ *St. Paul* believed in *Christ* whom
 “ he had not seen, the Precedence
 “ of the Bull is given unto him, for
 “ blessed be those who believe and
 “ have not seen. And so for the
 “ Arch-Bishop of *Canterbury*, who is
 “ Primate of all *England*, and presides
 “ as well over this Church of *St.*
 “ *Paul*, wherein we now are, as that
 “ most ancient and famous one of
 “ *Canterbury*, let him for this time
 “ have the Precedence of *St. Paul*,
 “ and set on our right Hand, and
 “ he of *York* on our left; and there-
 upon for that time, the matter of
 Precedence was so ordered.

The same Author *Matt. Paris* tells *Matt. Paris.*
 us, that at another time, the Pope *in An. 1244.*
 sent his Legat *Martinus* into *En-* *fol. 641.*
gland, on design to rake up all the
 Money he could, being armed with
 the

the Papal Authority, and all sorts of Instruments requisite for his purpose; and amongst the rest, a Multitude of *Blanks* already *Bulled* with the Pope's Seal, wherein he might write what he pleased for the Advantage of his Master; of all which no doubt but he gave a good Account. *Polyd. Virg.* tells us, that the ancient Popes used to seal their Instruments, by making an Impression in Wax with a Seal Ring, untill the time of Pope *Stephen* the *Third*, and *Adrian* the *First*; *Hadrian* immediately succeeding *Stephen* in the Year 772. at such time as the Popedom in all respects was much encreased, and thereby had occasion for the more Grants, Privileges and Instruments; and that they might be the more lasting and better preserved, these Popes began the Sealing of their Apostolick Charts and Instruments with Lead, and from them continued by their Successors. *W. Thorn* the *Canterbury* Chronicler, giving an account of *Austin* the Monk, exemplifies a Charter of Privileges granted by that *Austin* to the Monastery and Monks there, and this he says, was under *Austin's* Bull of Lead, and would have no body wonder

Schedulas non scriptas, sed Bullatas.

Polyd. Virg. Lib. 8. cap. 2.

Diplomata.

Cron. Thorn. cap. 1. §. 10.

der at it, in regard that *Austin*, says he, coming from *Rome* might use that way of Sealing here, which *Pope Gregory* did at *Rome*, whom he represented in his Legation hither. Now if this be true, then *Polyd. Virgil* must needs be in the Wrong, for that *Pope Gregory* dyed in the Year 005. which was above *One Hundred and Fifty Years*, before *Hadrian the First*. But to conclude this Paragraph and Digression about this Bull; that tho' the Popes usually affixed their Seals of Lead to their Instruments and Authentick Writings, yet upon some great and eminent Occasion, and for the greater Grace, sometimes they Sealed their Instruments with *Gold*, as that was whereby *Pope Clement the 7th.* conferred upon our King *Henry the Eighth*, the Title of *Defender of the Faith*; and so we return to our Church-Work again.

One way that much promoted the Building of Churches, was, when in the middle and darker Times of the Church, *Indulgencies* were esteemed of some Efficacy and Value, and frequently granted to such as would give Money towards the Building, or Repairing of Churches, and therefore
Par-

Morinus de
Pœnitent. Lib.
10. cap. 20.

Baron. ad An.
Chr. 847.

Concil. Later.
Can. 62.

Pardons promised of such or such extent, as the Sum to be given was thought to deserve; and this, as is said, was first begun by *Gelasius* the 2d. for the Building of the Church of *Saragoza*; and upon the Success thereof, followed by several other Bishops; and it is said by some that *Mauritius* Bishop of *Paris*, built the great Church of *Noſtredame* there by that means. But the Pope finding the advantages accruing by Indulgences, for several purposes, presently abridged the other Bishops of that Power, keeping these Keys of the Church's Treasury at their own Girdles: But then to shew they had Power as well to give, as take, and that the inferior Bishops might have something to buoy up their Authority, and not totally lose the Relish of such Profits, Pope *Innocent* the 3d. decreed in the Council of *Lateran*, that at the Dedication of a Church, if there were more Bishops present, they might grant an Indulgence for one Year, and no longer; but if there was but one Bishop present, that he might grant for *Forty Days* and no longer.

But

But how by this Method, I mean *Indulgences*, the Building of great Churches, Monasteries, and Abbies, here, was furthered and promoted, may be better observed by an Instance or two. One related by *Petrus Blesensis*, a great Officer under King *Henry II.* concerning the new Building of the Abby, with the Church of *Crowland*, Anno Dom. 1112, viz. *Joffrid* the Abbot, obtained of the Arch-Bishops and Bishops of *England*, an Indulgence for the third part of Penance, enjoined for Sins committed, unto every one that helped forward so good a Work: and with this Indulgence, he sent the Monks abroad every way, to gather and collect Money; who returned with great Sums. And that he might begin the Work with some good Omen, the Abbot solemnly appointed the Day of *St. Perpetua*, and *St. Felicity*, upon which to lay the Foundation. At which Day there was a very great Appearance of Nobles, Prelates, and Commons of the Country thereabouts; and after Mass and Anthems sung, Abbot *Joffrid* himself laid the first Corner-Stone, and the Nobles and others, according to their Degrees

H and

*Vid. Cambd.
Brit. in Lin-
colnshire.*

and Qualities, couched their Stones, and then laid upon them respectively some Money, others their sealed Deeds of Lands, Advowsons of Churches, Tenths of their Sheep, &c. certain Measures of Wheat, &c. certain Numbers of Workmen, as Masons, Quarriers, Carpenters, &c. whom they engaged to pay until the Work was finished. The common People and Town-ships, for their parts, offered with a zealous Devotion, some Money, others certain Days Labour, some the Buildings of whole Pillars, others of the Basis or Tops, and others to make certain parts and measures of the Walls, Windows, &c. all striving to outvie each other to the utmost of their Abilities. After this, the *Abbot* in a solemn Speech, commending their bounty, and granting to them and theirs, all Spiritual Benefits in the Church, as Prayers, Blessings, &c. and after a great Feast, gives them his Blessing, and a Dismission, with great Satisfaction, to their respective homes. Then for the Number and Nature of Indulgences granted for the Building and Repairing of that Great and Sumptuous Church of St.

St. Paul, in London, the Reader is referr'd to Mr. *Dugdale's* History of that Cathedral; where he may be entertained with a large Catalogue of them.

At *Kirkby Belers*, in the County of *Leicester*, there was antiently a Priory for *Canons Regular*, of the Order of St. *Augustin*, and the Prior and Monks there, obtained of *Pope Leo the Tenth*, a Grant of Indulgence for the getting of Money, for the Repairing and Maintaining of their Church and Convent; and that the same might prove more effectual, *King Henry the Eighth*, granted them his Letters Patents, under the *Broad Seal*, for Collecting Money upon the same; with Briefs whereof, the Monks were sent up and down the Country, like Collectors for Losses by Fire, to gather the Contributions of well disposed People; one of which *Briefs* I have now in my Hands; it is in one large Sheet of Paper Printed, on the Top thereof, the Pictures of St. Paul and St. Peter, with the *Popes* Arms on the right Hand, and the *Kings* Arms on the left. It is rather too long to set down *verba-*

tim here, only I shall exhibite the Two last Paragraphs of it, as a Specimen of the whole.

—Also certayne Patriarkes, Prymates, Arche-Biffhops, and Biffhops unto the Nombze of Sixty Five, every one of theym fyncgularly unto all theym that put their helpyng handes unto the fayed Churchē, have graunted Forty Days of Pardon, whiche Nombze extendeth unto Seven Peres and Two hundreth Days, totiēns quotiens. Or if they fay one Pater Noster with an Ave for the Soules of Sir Roger Beler and Alys his Wyfe Founder and Founders, or any of the Benefactours thereof, they have the fayed Seven Peres and Two hundreth Days of Pardon, whansomever, or wheresoever they fo do.

Also our Soveraygne Lord the Kynge hath gyven out his Patent under his brode Seal, desyryng all that be his trewe liege People favourably to receive these fayed Mesfangers, and ferthermore he hath commaunded to all hede Officers as
Mayres,

Wayres, Sherffes, Waplyffes, Constables, and Church-Wardens, that they do gather the Devocion and Charp̃te. in their Parish Churches at the Service time, as soon as it is declared unto theym by their Curate, and to be delyvered to the sayd Messangers or theyr Assignes, and they to have the Blessynge of God, and the Prayer of the Place.

God save the R I M G.

C H A P VII.

The Primitive State of our Churches very Mean and Imperfect. In what respects Cathedrals carried the Prebeminence above other Churches. Of Chapels, their Original and Reason of Building. From whence the Word Chapel Deriv'd.

IN our further Procedure in this Affair, we may here observe, that in the Elder Ages, in some Places before they had a Church built, our Christian Ancestors, instead of a Church, were content to perform Divine Service under a *Cross*, in some open and convenient Place; and from hence we may take liberty to reflect upon the Original of the Service at *St. Paul's Cross* in *London*; and that the rather, in regard the Industrious Surveyor of *London's* Antiquities professeth, That the Original, or Antiquity of *Paul's Cross* was to him unknown. But certainly the first, and most ancient Churches were but very poor and mean Structures, *Nam primæ*

*Stow's survey
fol. 357.*

primæ Ecclesiæ species simplicior, &c. Antiquit.
Brit. fol. 47.

The primitive State of the Church was more plain and simple, beautified only with true and sincere Devotion, not magnificent in Buildings, or shining with Gold, Silver, precious Stones, or rich Ornaments, as the Author of the *British Antiquities* hath Jo. Affer.
Sherb. in vit.
Alfred. fol. 33. it. And it is related, That in the Days of King *Alfred*, the Churches were so bad, that when the Candles were lighted, which were set before the Relicks, they were oftentimes blown out by the Wind which got in at the holes and chinks; insomuch, that to preserve the Church Lights, it was that King *Alfred* at first invented the making of a Lanthorn, by a fit and ingenious compofure of thin Horns in Wood.

And indeed our Ancestors the *Saxons* generally were ignorant of Building with Stone, till about the Year 680. For it is said, that about that time *Bennet* Abbot of *Wirral*, Master to venerable *Bede*, first brought Artificers of Stone Houses and Glass Windows into this Island, amongst the *Saxons*; as who before made all their Edifices of Wood or worse; the same

being the *Scotish* Mode of Building also as *Bede* relates in his Ecclesiastical History, *In Insulâ Lindisfarn, &c.* That Bishop *Finan*, in the Island *Lindisfarn*, built a Church after the manner of the *Scots*, not of Stone, but of Wood, which he covered with Reeds; and this was the Bishop's Cathedral too. But *Tho. Stubbs*, in the Acts of the Bishop of *York*, saith, that *Wilfrid jun.* Arch-Bishop, was the first that brought into *England* Artificers of Stone and Glass Windows, which was about some short time after; but whether it was this or he, or both together, it imports not much, seeing there is little difference about the time, *Benet* and *Wilfrid* being contemporaries or very near. But indeed the Monk of *Malmesbury* relates one Story not reconcileable with this Tradition, *Candida casa* (says he) *vocatur locus in extremis Angliæ juxta Scotiam finibus, &c.* That the Blessed Confessor *Ninias* built a Church of polish'd Stone in the confines of *England* and *Scotland*, which seem'd at that time a Miracle to the *Britains*, and that thence it had its Name, *Candida casa*; but this was but one Swallow, and like a Swallow in Winter too,

Bed. Eccl. Hist. Lib. 3. cap. 25. Circ. An. 650.

Æt. Pont. Eborac. fol. 1694.

W. Malmesb. de gest. Pont. Angl. Lib. 3.

too, (for my Chronology places this *Ninius* about the Year 440) and therefore this White Stone Church might well seem a very great rarity, if not a Miracle, as it seems it did in those times. And upon that account it is particularly remembred, and by its proper Name, by * *Beda* himself.

**Locus ad provinciam Berniciorum pertinens, vulgo vocatur ad Candidam Casam, eo quod ibi Nini- as Ecclesiam lapide insolito Britonibus more fecerit.*
Beda Hist.

But after that, and not long after the Conversion of King *Ethelbert*, *Edwin* the Pagan King of *Northumberland*, Espoused *Edilburga* the Christian Daughter of *Ethelbert*, with whom, as part of her Train, went *Paulinus* a devout Person, into the North Parts,

Lib. 3. cap. 4.
Circit. Ann. 625.
Hen. Hunting. fol. 328.
Godw. de. Presul. invit. Paulin.

whose pious and laborious Endeavours there on behalf of Christianity, so prospered and prevailed, that the Royal Bridegroom *Edwin* himself was converted, with Multitudes of his Subjects; and to accommodate and honour the Baptizing of the said *Edwin* the new Convert, there was a certain Wooden Church (according to the usual way of Building in those times) set up at *York*, and Dedicated

to the Memory of St. *Peter*; but not long after in the same Place, the

Cambd. Brit. in York.

Foundation was laid of a more proper Church of Stone, finished by *Oswald*, the Successor of that *Edwin*.

And

And this was the first Christian Church that appears to have been erected in that part of the Island, except the *Candida Casa*, mentioned before, and except what followed thereabouts on the Conversion of King *Lucius*, which being I confess, dark, and doubtful, I have nothing to add here, to the Disquisition before touching King *Lucius* and his Churches. But this Stone Church, being as is said, finished, those Northern People began to follow this new Fashion, for *Bede* relates how *Naiton* King of the *Picts*, about the Year 714, sent to the Abbot *Ceolfred* for some experienced Architects to build him a Church of Stone *juxta morem Romanorum*, according to the *Roman* way; and that the Courteous Abbot sent him such, according to his request. But for the Multitudes converted by *Paulinus*, of whom before it is related that he Baptized them in the River *Swale*, in *Yorkshire*; for to those Times, and to that Tract, is to be referred that saying of *Beda*, *Nondum enim Oratoria, vel Baptisteria, &c.* As yet they had no Oratories or Fonts, in that Infant time of the growing Church. And to those times also, is referred that

Bed. Eccl. Hist. Lib. 5. cap. 22.

Spelm. Conc. Tom. 1. fol. 220.

Lib. 2. cap. 14.

that noted saying viz. *Then had ye* ^{*Polychron. Antiq. Brit. fol. 47. cap. 18.*} *wooden Churches, and wooden Chalices, and Golden Priests; but since Golden Chalices, and Wooden Priests.* Answerable to what the Author of the said *Polychronicon* saith in another Place, ^{*Id. Lib. 1. cap. 24.*} *speaking of Rome, Whyle the Cyte was* ^{*cap. 24.*} *poor, was no place more holy, ne ryther of good Ensampl; but afterwards richesse gadered and encreased, and syn they have be Covetous, and Lecherous; and, as to this degeneracy in Religion, King Edgar, in one of his Charters to the Abby of Malmesbury, complains, That* ^{*An. D. 974. W. Malmesb. fol. 58.*} *not only all the Religious Edifices in* ^{*Ingulph. Hist. fol. 884.*} *his Realm were ruinous and rotten, as being built of Wood and Boards; but what was worse, they were almost empty and void of Divine Service: As to this purpose, may also be remembered a Memorable Passage related by the Monk of Malmesbury, of Old Wulstan Bishop of Worcester,* ^{*W. Malmesb. de gest. Pont. Angl. Lib. 4. fol. 280.*} *about the Conquerors time; who having Built the goodly Cathedral* ^{*Godwin. in vit. Wulstan.*} *there, and at one time seeing the old Church built by Oswald, a pulling down, and the Monks entring into the new one, fell a Weeping; for which being blamed by some standing by, as having greater Cause to*
rejoice

rejoice than weep, *Ego longe aliter intelligo*, says he, *Our innocent devout Ancesters, knew not how to build pompous Structures, but served God under mean Roofs, to draw others by their Examples of Humility; but we on the contrary, neglect the Cure of Souls, when we busie our Selves about erecting these costly Fabricks.* But now to proceed.

As Churches, Chapels, and Oratories for Divine Service, have always immediately followed, if not gone Hand in Hand with the Progress of Christianity in this Island; and as the Cathedral Churches were the first built, as is noted before; so in divers respects the *Cathedrals* retained a great preheminance above other Churches, for though Divine Service might be performed in the lesser, and rural Churches; yet the right of Baptism and Sepulture, belonged anciently to the *Cathedral Church*, unless it were in case of Necessity: And it was therefore called the *Mother Church*, in regard, that as the People in their Mothers Wombs were born Men; so in the Fonts of Baptism, (peculiar at first to the *Cathedrals*) as in the Church's Womb, they were born Christians. But in succeeding Ages,
when

*Seld. Hist.
Tythes. fol.
263.*

*Ridly's view
fol. 177.*

*Mother
Church.*

when it was experienced that the *Mother Church* was too far distant from some Villages, and so situated, that in the Winter time, the People could not conveniently repair thither, consideration was had of this Inconvenience, and the Bishop transferred and fixed a right of Baptism and Sepulture to the Rural Churches, and this, together with the right of Tithes, &c. Lindw. Constit. Lib. 3. Tit. 16. made it a Parochial Church, of that kind which we generally now have.

And when a Question in Law was, upon a *Quare impedit*, whether it was *Ecclesia, aut capella pertinens ad matricem Ecclesiam*, the Issue was, whether it had *Baptisterium, & sepulchrum* or no; for if it had the Administration of the Sacraments and Sepulture, then it was adjudged a Church. So that as anciently the Cathedrals were styled the Mother Churches, in reference to the Rurals, in regard the right of Baptism and Burial were peculiar only to the *Cathedrals*; so after those Rights or Privileges were fixed, or conferred also on the Rural or Parochial Churches, then they also came to be stiled *Mother-Churches*, in reference to the Chapels which belonged to them, and which still want those

Cook. 2. Inst. fol. 363.

those Rights and Privileges. For anciently in many Parishes of large Circumference, it often happened that some Families lived so remote from their Church, that they could not conveniently frequent the same, and thereupon it was indulged to such, that they might Build near to their Mansion Houses private Oratories, which were generally called Chapels,

*Spelm. Concil.
Tom. 2. fol.
361.*

or *Chapels of Ease*; the Right of Baptism and Sepulture being reserved nevertheless to the Parish Church; and provided also, that these Families, notwithstanding their Grant of a private Oratory or Chapel, should on High Days * repair to the Chief or *Parish Church*, as a Badge or Mark of their Relation to, and Dependance on the same. And this, as is presumed, was intended in that *Salvo Jure*, comprised in the Licence to *Robert le Waleys* to build him a Chapel of Ease, exemplified before.

* viz. *Pasch.
Natal. Dom.
Epiphan. Ascens.
Pentecost. Nat. Jo.
Bapt.
Synod. Exon.
cap. 9.*

But for Chapels in general, they are of two Sorts; either contiguous to some Church, as an Addition to, or parcel of the same, built by Persons of Note or Wealth, *Ut ibi Sepulchra, vel sedes sibi & suis constituent*, i. e. That there they might have Burial, and

and Seats for themselves and their Families. Or else it is distant from the Mother-Church, as it is noted before, where the Parish is large. But for the Notation of the Name, or Word Chapel, *Capella*, the Civil-^{Capella.}ans and Criticks differ much about it; for some take *Capella à Capiendo* ^{Minshcu, and} *Laicos, seu capiens* ^{Corwel in ver-} *ad us;* from receiving or bo. containing the People; *aut à caprinis* ^{Spelm. Gloss.} *pellibus, quibus Altaria tegebantur,* from in verb. the Altars Coverings therein: Or ^{Durand. Rat.} *Capella* ^{Div. Lib. 2.} from the French, *Chapille*, i. e. *Ædicu-* ^{cap. 10.} *la*; *vel à Capâ D. Martini*, St. Martin's ^{Wlafrid.} Cap or Hood. And from this last ^{Strabo de ex-} Etymology, the Author of the Book ^{ord. rerum.} intitled, *The Holy Table, Name and* ^{Matt. Paris} *Thing, &c.* taken to be Arch-Bishop ^{in Ann. 1249.} *Williams*, says thus, " I'll put you a ^{fol. 770.} " merry Case, most of our Liturgical ^{Holy Table,} " Writers are of Opinion, that this ^{&c. fol. 36.} " Word *Capella*, is derived from *Ca-* " *pa*, which signifies a Hood, or Man- " tle, and borrowed from the first " Christian Kings in *France* of the " *Merovingian* Line, who carried a- " bout with them in their Armies, " the Hood of St. *Martin*, as a Re- " lick of much esteem; and using " to say their Mattins and Vespers " in that homely Booth, where this " Jewel was lodged; the Place, from " this

“ this *Capa*, was called *Capella*, and
“ the beginning of Chapels in these
“ parts of the World. My case then
“ is this, (says he) That if all the
“ Churches in *France* had been ob-
“ liged to take the Pattern of their
“ Ceremonies from King *Clovis* his
“ Chapel, they must have had every
“ one of them a Hood of *St. Martin's*
“ to officiate in ; which would neces-
“ sarily imply that this one Saint had
“ a fairer Wardrobe, than all the
“ Saints in the Martyrology put to-
“ gether. But amongst the misde-
meanours of that Prelate, this was urg-
ed against him in the *Star-Chamber*,
by Arch-Bishop *Laud*, viz. *for wickedly*
jesting upon St. Martin's Hood. So
that if two such Learned Arch-Bi-
shops have thus clashed about the O-
riginal, or Import of the Name, we
will not here engage between them,
but conclude this enquiry with a
Quære.

C H A P. VIII.

Of the Ceremonies anciently used at the Founding, Building, and Consecrating of Churches. Particular Names of Saints given to them by their Founders. An Account of the Wake-Feasts thereupon ensuing.

AND now for the Ceremonies anciently used at the Founding of Churches, and at the Building of them, as also at the *Consecration*, and *Dedication* of the same, which were many and various: It may be pertinent enough here to make Instance in some of them, without any purpose to justify all, though possibly there was no ill intent in any. When the Materials therefore were prepared, and the Ground Plot set forth, the *Bishop* was sent for, and when he was come, he stands in the Place, where the Altar is designed to be placed, and there prayeth: which being ended, he gives the *Ita missa est*,
I
and

Durand. Ration. Divin. Lib. 1.

Filefac. fol.

372.

Durant. de

Rit. Eccl. Lib.

1. cap. 2. Lib.

6. cap. 24.

and takes up one of the Stones, and cutting a Cross upon it, himself lays it with his own Hands for a Corner Stone, and then the Workmen proceed: the *Bishop* having first fumed with Incense the Ground work round about, whilst there is a Collect sung in reference to the *Saint*, to whose Name or Memory the Church is to be dedicated. And at the Dedication of a Church, I find this Hymn appointed to be used in the Office of the Blessed Virgin *Mary*, and the Breviate of Pope *Clement* the *Eighth*, Printed at *Venice Anno Dom. 1613. viz.*

Offic. B. Virg.
fol. 156.

1. *Urbs Jerusalem beata,
Dicta pacis visio,
Quæ construitur in Cælis
Vivis ex lapidibus,
Et Angelis coronata,
Ut sponsata comite.*

2. *Nova Veniens é Cælo
Nuptiali Thalamo
Præparata, & Sponsata
Copuletur Domino:
Platæ & muri ejus
Ex auro purissimo.*

3. *Por-*

3. *Portæ nitent Margaritis,
Adytis patentibus,
Et virtute meritorum
Illuc introducitur
Omnis qui ob Christi nomen
Hic in Mundo premitur.*

4. *Tunfionibus, pressuris
Expoliti Lapides
Suis coaptantur locis,
Per manus Artificis,
Disponuntur permansuri
Sacris Ædificiis.*

5. *Gloria, & honor Deo
Usquequaque altissimo,
Una Patri Filioque,
Inclyto Paraclyto,
Cui Laus est & Potestas,
Per æterna Sacula, Amen.*

And for the other Ceremonies those that would satisfy their Curiosity therein, may see them at large in the *Roman Pontifical*, in *Durandus*, *Pontific. Rom.* *Durantus*, and others. And ancient-*fol. 281.* ly when a Church was built, it would not be omitted to have a Cross, or the Figure of a Cross placed near or on the Front, or over the entrance into the Church, being esteemed a
I 2 powerful

*Beda Eccl.
Hist. Lib. 5.
cap. 22.*

*Concil. Tom.
1. fol. 225.*

powerful Defenſative againſt the Workings of Evil Spirits ; as the Abbot *Ceolfrid* once informed *Naitan* the *Pictiſh* King, *Eccleſia ſignum crucis, &c.* It is the Uſe, ſaith he, for a Church to bear the ſign of the Croſs, that by the Virtue thereof it may be defended againſt the Power of Evil Spirits ; as *Beda* hath it, and from him Sir *Henry Spelman*.

Then, after the Church was finiſhed, the ancient Ceremonies at the Conſecration or Dedication, were in this manner: All the People being put forth except the Deacon, the Biſhop ſtands before the Church Door, and there Conſecrates a quantity of the *Holy Water*, and then the Clergy, and People following him, he goes thrice about the outſide of the Church, and with a Branch of Hiſſop ſprinkles the Church Walls with the *Holy-Water*, at every time, as he paſſes by the Door, knocking with his Paſtoral Staff, and ſaying, *Tollite portas, &c.* the Deacon anſwering within, *Quis eſt ille Rex Gloriæ?* to whom the Biſhop replies, *Dominus fortis, &c.* At the third time the Door is opened, and the Biſhop alone enters, ſaying aloud, *Pax huic domui*, and rehearſing the Litanies ; after which he makes
Croſſes

Crosses up and down in the Church, and then making some more *Holy-Water*, with that and *Chrysm* he Consecrates the Altar. All which with many the like Passages and Ceremonies, too tedious to be here recited, may be found at large in *Durandus*, who endeavours also to unfold the Mystery, and signification of them, as also of all the Parts of the Church, as the Foundation, Pavement, Walls, Pillars, Doors, Windows, &c.

*Synod. Celi-
chyth. cap. 2.*

*Ration. Divin.
Lib. 1. fol. 13,
15, 17.*

But now for the Modern way or manner of Consecration of Churches here since the Reformation, we do not meet with any Canonical established Rites, but with several Relations and Discourses extant touching the same; particularly *Stow* tells us, that in the Year 1610. Sir *Marmaduke Dorrel*, Master of the King's-Houshold, built a fair Parish Church at *Fulmer* in *Buckinghamshire*, inclosing it with a Church Yard, and furnishing it with Seats, Font, Pulpit, &c. which was Consecrated Nov. the 1st. in the same Year, by Dr. *Barlow*, then Bishop of *Lincoln*; the Service, Ceremonies, and Manner thereof, at large set down by our Author. But here it must be confessed, that there

*Anal. fol.
997.*

occurs no prescribed Form of *Consecration* in our English Offices, or Rituals; but as occasion hath been since the Reformation, some Bishops have used Forms of their own respectively; and some have followed an excellent Form composed for that purpose by Bishop *Andrews*; to which the Reader, for his further Satisfaction is referred. And there was a Form lately drawn up in the Convocation of 1661, but I do not find

Vade pag. 22. that it was Authorized or Published; so that all our Bishops are left to their Discretion to Consecrate Churches or Chapels in what Form they please.

*Dr. Feately
Clav. Mystic.
fol. 830.
Hook. Eccl.
Polit. fol. 203.*

And for the Justification of this practice, against the Scrupulous Niceness of some, our Learned Divines have not been wanting; saying, and maintaining, “ That although certain Solemnities anciently used at the Election and *Dedication* of Churches, might be blame-worthy, yet this Age, (Thanks be to God) hath reasonably well forborn to incur the same; and as unnecessary, and unmeet Customs are not stiffly to be defended; so there is no reason wherefore *Churches* should be the worse, if at the first Erecting of
“ them,

“ them, at the making of them Pub-
 “ lick, at the time when they are de-
 “ livered, as it were, into God’s own
 “ Possession, and when the Use, where-
 “ to they shall ever serve is establi-
 “ shed, such Ceremonies be used,
 “ as are most fit to betoken such
 “ Intents, and to accompany such
 “ Actions, as in the purest times have
 “ been.

As when *Constantine* the first Chri-
 stian Emperour, had finished a House
 for the Service of God at *Jerusalem*,
 he assembled the greatest part of the
 Bishops in *Christendom* to the Consec-
 ration thereof, which they did upon
 his motion, each of them most wil-
 lingly setting forth that Action to their
 Power; some with Orations, some
 with Sermons, some with the Sacri-
 fice of Prayers for the Peace of the
 World, for the Churches safety, and
 for the Emperour’s and his Children’s
 Prosperity. The like being also re-
 corded by *Athanasius* concerning a Bi-
 shop of *Alexandria*, in a Work of the
 like devout Magnificence. Nor doth
 the Solemn *Dedication* of Churches
 serve only to make them publick,
 but further also to surrender that right
 which otherwise the *Founders* might
 I 4 have

have in them, and to make *God* himself their owner; and to notifie in solemn manner, the holy and religious Use, whereunto it is intended such Houses should be put? as the Argument which our Saviour uses against Prophaners of the Temple, was the Use to which it was at first Consecrated. And the *Apostle* expresseth the difference between House and House, That as in their private Houses, they should take the Food necessary for their Bodies, so in the Church, the *House of God*, they should take the Spiritual and Eternal Food of their Souls. So that when Churches are Hallowed, or dedicated, it is only to testifie, that we invest *God* himself with them, and that we sever them from common Uses.

Κυριακή
Kyr.
Church

Further, we are to know, that as Churches were Consecrated to none but to *God* only, and his Service, as the Name itself doth sufficiently evidence; yet because a Multitude, as of Persons, so of things individual, causeth a necessity of the variety of proper Names for distinction sake; therefore the first Founders of Churches, *ad libitum*, gave unto each Church such a particular Name, that as oft
as

as the same came to be mentioned, the Name should put them in Mind of some memorable Thing or Person; some as Memorials of Peace; some of Wisdom; some in Memory of the *Trinity* it self: some of our Lord and Saviour *Jesus Christ*, under several Titles; many of the most blessed *Virgin*; and most of some Apostle, Saint, or Martyr; and some, of them All. Not that our Churches were Dedicated to the Service of Saints or Angels, (as some have weakly conceived) the same being always disclaimed, according to the Testimony of St. *Austin*, *To them* (saith he, speaking of Saints and Martyrs,) *we appoint no Churches, because they are not to us as Gods.* And again, *The Nations to their Gods erected Temples, we not Temples unto our Martyrs as unto Gods, but Memorials as unto Dead Men, whose Souls with God are still living.* And so they become Dedicated to God alone, yet sometimes in Memory of some special Saint, to the end that the frequent Occasion of naming their Persons, might cause enquiry to be made, and Meditation to be had of their Vertues and Excellences, and also to express some Honour to

* *Habuerunt**Colloquium**Ric. 2. Rex**Ang. & Car.** *Rex Gallia;**& ordinatum**fuit ut in eo-**dem loco con-**strueretur in**Memor. sem-**piter. Una**Capella quæ**Domine no-**stre de Pace**vocaretur.**Walsingh.**fol. 392.**All-Hallows.**All Saints**Church.**De Civit. Dei.**Lib. 8. cap. 27.**Lib. 22. cap.**10.**Eurant. de**Rit. Eccles.**Lib. 1. cap. 2.*

to the Memory of those, whom *Goa* had so much honoured, and the World so much despised.

*Wake-Feast.
Excænia.*

And anciently, to celebrate the Memory of the Saint, and the Dedication, there was a Feast Yearly kept on that Saint's Day, on which some Divine Service was also performed,

*Ihd. offic. Eccl.
Lib. 1. cap. 32.*

as may appear by several Sermons of divers of the Holy Fathers, on the

*Ad Dedicati-
ones, ad Sy-
noda, ad Ca-
pitula veni-
entibus fit
summa Pax.*

Anniversaries of the *Dedication* of Churches; which Days were also honoured with high Privileges, confirmed by Sanction of ancient Laws.

*Int. Leg. Ed.
vard. Confes.
cap. 3.*

But afterwards those *Feasts* were transferred generally to the next Sunday following, and continued to those Days by the Name of the Wake; and the Reason why they transferred this Feast to the Sunday following, was, because it was found by Experience, that the multiplicity of so many *Holy-Days*, brought no small detriment to the Common-Wealth.

*Beda Eccl.
Hist. Lib. 1.
cap. 30.*

This Feast of the *Wake* seems to have taken its beginning from an Epistle of *Pope Gregory* the Great, to Abbot *Mellitus*, who came with the Monk *Austin*, upon the Conversion of the *Saxons* in this Island: wherein his Advice was, that the Idolatrous Temples

ples should be transformed into Christian Churches ; and whereas the Pagan *Saxons* had used there to Sacrifice to their Idols, that from thenceforth the Christians upon the Day of Consecration, should erect Booths of the Boughs of Trees, near, or about the said Edifices, wherein to Rejoice, Feast, and Celebrate the Memories of the Saints and Martyrs to whom they were then, *de novo*, to be Dedicated, as we find it in *Beda*. And thenceforth not only upon the very Day of the Dedication, but Anniversarily on the *Saints-Day*, the Feasting and Solemnity was continued, wherein, besides the Commemoration of the Saint or Martyr, the devout Munificence of the Founder and Endower of the Church, was also gratefully remembred. At which Times, the Use was, for many of the Inhabitants, and chiefly of the younger Sort, to meet together, and going up and down the Village to cry out aloud together, *Holy W A K E S, Holy W A K E S*, and then to their Feasting and Sports. *Spelm.in verb. Wakes.* But then these Festivals in time came to degenerate, the People diverting to Gluttony, Drunkenness, and other Disorders, which occasioned some Prohibitions

*Dugdale in
Warw. fol.
515.*

hibitions of the Solemnity: And Mr. *Dugdale* hath produced an Old Legend of St. *John Baptist*, whereby some discovery may be made of the *Wakes* and *Vigils*, and of the Disorders which usually did attend them, as follows.

And yee shall understand and know how the Eyns were first found in old time: In the beginning of Holy Chirch, it was so that the Pepull cam to the Chirch with Candellys brening, and wold Wake, and coom with Light towards Night to the Chirch in their Devotions: And after they fell to Songs, Daunces, and harping and Piping, and also to Glotonie and Sin, and so tourned the Holynes to cursydnes: wherefore holi faders ordained the pepull to leue that waking, and to fast the eyn. But hit is called Vigilia, that is, waking in Englysh, and hit is called the Eyn, for at Eyn they were wount to coom to the Chirch.

But the Festival is still called the Wake, and kept in many Places at this Day, not so much by commemoration

moration of the Saint in any particular Church-Service, as by holding up the Custom of Sports, Pastimes, and Feastings amongst Friends and Neighbours. As for the Devotion of this Feast, it is altogether lost and forgotten here in *England*; whereas in the Protestant Church of *Zurick*, there is a Prayer suitable provided *Figur. Liturg.* for the Service and Occasion of this Day. And whereas to many Parishes it proved inconvenient to hold or keep this Feast on the Saints Day, or the Sunday next following, which falling in some Places in the middle of Harvest, and in others, in the depth of Winter, a Consideration was had thereof, and an Injunction passed in the Reign of *King Henry the Eighth*, in a *An. 21 Hen. 8.* Convocation, That the Feast of De- *A. D. 1536.* dedication of Churches, should in all Places throughout this Realm, be thenceforth celebrated and kept on the first Sunday of the Month of *October* for ever. But this proving also inconvenient to many Places, the Injunction was never wholly conformed to or observed.

Robert de Winchelsey Arch-Bishop of *Canterbury*, in his Metropolitcal Visi- *Temp. Edw. 1.* tation, made an Order or Decree, confirmed

firmed by his Successor, That the Parishioners, throughout all the Arch-Deaconries of his Province, were appointed to see, that the Image of that Saint, to whose Memory the Church was dedicated, should be erected or set up in the Chancel of every Parish Church. And in another of the Constitutions of this *Robert Winchelsey*, in *Linwood's Provinciale Vetus*, amongst the Church Furniture to be provided at the Charge of the Parish, the *Imago Principalis* was one, *Scil. illius Sancti ad cuius honorem Ecclesia consecrata est*, as the same Author interprets it: But there appears a far more ancient Provision for this purpose, *viz.* in the Synod or Council of *Celichyth*, in these Words, *Præcipimus etiam, unicuique Episcopo, ut habeat depictum in pariete oratorii, aut in tabulâ vel etiam in altaribus, quibus sanctis sint utraq; dedicata.* But these, as all other Images set up in our Churches, being pull'd down, either in the time of King *Edward VI.* or the beginning of Queen *Elizabeth*, hath left the Name of such Saint in many Places forgotten; there being now
no

*Provincial.
vet. Lindw.
Impr. Oxon.
fol. 359.*

*Spelm. Concel.
Tom. 1. fol.
328.*

no other Memorial, but the *Wake*, observed generally the *Sunday* next following the Saints Day, as is before noted.

CHAP.

CHAP. IX.

Though few Ancient Churches have any Remarks or Memorials left of their Founders or Time of Building, yet several Historical Instances both of Founders Names and Time of Erecting Churches are exemplified.

Obfervable it is, that very few ancient Churches have any Remarks or Memorials left, of their particular Founders, or the time of their Building or Dedication; especially our ordinary Parish Churches: Although for the Cathedrals, though generally ancients, being more publick Works, and lying under the immediate Care of their respective Bishops, it would not be very hard out of Authentick Records, and Historical Evidences, to trace their State to their Originals; a Specimen whereof we have exhibited by the Industrious Mr. Dugdale, in his excellent History of the Cathedral of St. Paul's in London, which on the behalf of Knowledge,

ledge, we wish might be followed in the like Descriptions and Histories of others. But the Time, Manner, and Occasion of the Founding of most of our other inferiour Rural Churches, are much more obscure; and perhaps one Reason may be, that seeing the Modest and Pious Founders built those Fabricks generally out of pure Devotion, therein respecting the immediate Service and Honour of Almighty God, who is the only giver, both of the Ability and the Will to do any good Work, they would not in any Case, sound a Trumpet before their own Performances. Yet the Memories of many of these devout Persons have been preserved, and transmitted to Posterity by their Friends, Contemporaries, Records, or Writers of their respective Times, or those presently succeeding; or by Inscriptions on their *Tombs*, and *Monuments*, erected or placed in the Church of their own Building, by their surviving Relations, not only with intent to preserve their Memories, but also to declare their Piety and Virtues to future imitation. And from these and such like Notices, we oftentimes meet with Founders Names,

K

and

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and the Times of Building of divers Churches; to exemplifie all, would be too tedious, though not impertinent to make Instance in a few.

The Church of St. *Martin* at *Canterbury*, is thought to be of the greatest Antiquity now standing. *Venerable Bede* says this Church was built by the *Romans*; and the Author of the *British Antiquities*, says it was in King *Lucius's* Days. And certainly it carries Antiquity in its Face and Body, being for the most part built of *British* or *Roman* Brick, which the Criticks in Antique Buildings, judge to be the surest Notes and Tokens of old Age.

For another *British* Church, Mr. *Dugdale* from that famous Story of *Austin* the Monk, who at *Cometon* or *Compton* (as they say) raised up a Patron, and Priest, out of their Graves, who had been long buried, to the Consternation and Conviction of the Sacrilegious Lord of the Town, who refused to pay his Tithes, collects the Church of *Compton* to be of no less Antiquity than the *Britains* Times. The Miraculous Story he gives at large, as also doth the Learned Mr. *Selden*, from *Hist. aurea Mss. Jo. Time-*

Ecclef. Hist.
Lib. 1. cap. 26.

Antiq. Brit.
cap. 6.

Antiq. Warw.
fol. 445.

Hist. Tythes.
cap. 10. fol.
273.

Tinemuth, and others; but as to the Story, neither of them give any encouragement of belief; besides Mr. *Selden* applies it to *Cometon* in *Oxfordshire*, and Mr. *Dugdale* to *Long Compton* in *Warwickshire*; so that till our Antiquaries be agreed upon the Scene, we may well doubt of the Truth of the Shew.

About the Year of *Christ* 659, *Wul-* *Camb. Brit. in Staffordsh. fol. 583.*
phere, King of *Mercia*, being a *Pagan*, understanding that two of his Sons, under pretence of Hunting, often resorted to St. *Chad* the famous Bishop of *Lichfield*, to be by him instructed in Christianity, to which they were inclined, in great Rage, once missing his Sons, hasted to St. *Chad*, with whom in a private Oratory he found his Sons, and there with his own Hand he slew them both: In Memory whereof, their Mother *Erminbild* afterwards caused a Church in that Place to be Erected; the Foundation and Structure whereof being of such a quantity and quality of Stone, as was unusual in those Times, for the rarity thereof, it acquired the Name of *Stone*, which is continued to the Market-Town there of that Name to this Day.

Matt. Paris relates, that *Offa* the great *Saxon* King, and first Founder of the Abby of *St. Alban's*, built also the Church of *St. Alban's Woodstreet, London*, as a Chapel to his Palace thereabouts situated; this was about the Year 790. But whether that was the Numerical Church lately burnt there with the rest, is uncertain; however note the Antiquity of the Foundation.

Hist. Jerwall.
fol. 168.

It is storied of King *Edgar*, (who Reigned *Anno Cbrist. 959*) That He built above Forty Monasteries and Churches, and in particular, the Church of *St. Ives* upon *Urk* the River of *Huntingdon*; and *St. Giles's* upon *Grant*, the River of *Cambridge*, for his Piety therein, thus famed,

Templa Deo, Templis Monachos, Monachis dedit agros.

H. Huntingd.
Lib. 5. fol.
356.
As & Mon.
fol. 119.
W. Malmesb.
fol. 33.
Circ. An. 750.

We read of *Kenulphus* a King of *Mercia* in the *Saxon Heptarchy*, who took *Egbert* King of *Kent* Prisoner; but afterwards *Kenulphus* having built a Church at *Winchcomb*, upon the Day of its Dedication, in the presence of Ten Noblemen, Thirteen Bishops, and many other great Persons, the more to Honour so great an Assembly

bly and Solemnity, he brought the Royal Prisoner *Egbert* into the new built Church, and there in presence of them all, restor'd him not only to his Liberty, but to his Kingdom again, with a wonderful Acclamation of all the Company present.

A more deplorable Accident hap-Coll. Dec. scrip. fol. 979.
pen'd at the Building of St. *Peter's* Church in *Hereford*, unto *Walter de Lacy* the Founder of it; of whom *John Brompton* relates that when the Work was almost finished, the said *Walter* going up a certain Ladder to view something about the same, his Foot slip'd, and he falling down died immediately.Circ. Ann. 1070.

When *Canutus* the *Danish* King was Camb. Brit. in Effex. fol. 442.
in contest with the Noble *Edmund Ironside* for the Kingdom of *England*, the fortunate *Dane* once obtained a great Victory over *Edmund* at *Assen-*Sim. Dunelm. fol. 177.
dun, or *Asbdown* in *Essex*, in Memory of which after he had acquired the entire Kingdom, he built a Church in that Place, which was afterwards Consecrated by *Ulstan* Arch-Bishop of *York*.

When *Pelagius* had broach'd his H. Huntingd. Lib. 2. fol. 311.
Errours in *Britain*, to the great Damage of the Christian Church, (which

*Polyd. Virg.
Hist. fol. 58.*

*Hist. for val.
fol. 801.*

*Cambd. Brit.
in Cornw. 410.*

was about the Year 420, and about the Time of the *Saxons* first appearing in this Island,) *Germanus* and *Lupus*, Two Orthodox *French* Bishops, came over to suppress that growing Mischief, which by the Blessing of God on their Endeavours, was not only in good measure suppressed, but also by the pious and prudent Conduct of *Germanus*, a great Victory was obtained by the *Britains* against the *Saxons* and *Picts*, whereupon to Honour the Memory of *Germanus*, that Heroick Champion of Christianity, several Churches were after Built and Dedicated to the Memory of St. *German*, one of which was at St. *German's* in *Cornwal*, sometime a Bishop's See, but in following Times translated to *Exeter*. And near unto old *Verulam*, a Chapel was Erected also to the Memory of St. *German*, but now, as we are told, transferred to a prophane Use. And at *Selby* in *Yorkshire*, *William* the Conqueror built an Abby in Memory of this St. *German*, who had confuted the *Pelagian* Heresie. The like Honour having been also done to the Memory of St. *Helena*, Mother of *Constantine*, by inscribing Churches with her Name. Testified by *Hel-*
lenstow

lenstow in Barkshire, St Hellens Bedford,
St. Hellens London, &c.

Mr. Selden, from an ancient *Manu-* Hist. Tythes.
script alledged a Deed made by one fol. 272.
Robert de Hesel, to the Monastery of
Giseburn in *Yorkshire*; wherein he gives
Duas Garbas de tota terrâ quam de no-
vo colui in Territorio de Hesel postquam
illam tenui, aut quam ego de cætero colam
vel hæredes mei, ita ut Decimatio hæc
cedat in Fabricationem Ecclesiæ novæ de
Giseburn, i. e. Two Garbs of all his
Lands which he newly tilled in the Speed's Cata-
Territory of *Hesel* since he held it, log. That Gise-
and as long as he and his Heirs should burn in York-
hold it, so that this Tithing may be shire, was
employed to the Building of the new founded by Ro-
Church at *Giseburn*. Here, (saith Mr. bert de Brui.
Selden,) the Gift of these two Garbs An. 1119. 20.
or Sheaves, is called *Decimatio*, but H. 1.
according to his Interpretation of this
particular Grant, to give two Sheaves
for Tithe, (which was then scarce
worth a Half-peny,) and to order that
for such an Employment as to build
a Church, which will hardly buy a
Stone, he conceives to seem some-
what impertinent. But one of his
Antagonists endeavours to find out
another Interpretation or Significati-

Dr. Tillesty.

on of *Duas Garbas*, whereby the Donation was more probable to compass so considerable a Work.

Somner. Antiq. Cant. fol. 343.

William, the Son of *Haman*, the Son of *Vitalis*, one of them who came in with the Conqueror, built the Church of *St. Mary Breden* in *Canterbury*, as his Father *Haman* had built that of *St. Edmund Riddingate*, in the same City. That built by the Son is yet standing, tho' that of *Haman's* is so utterly perished, that the Place where it stood, cannot at this Day be discover'd.

Cambd. Brit. Hantsh. 269.

At *Warnford* in *Hampshire*, one *Adam de Portu*, a great Man in the Conqueror's time re-edified an old ruinous Church, as appears by these two Verses fixed on the Wall,

*Adæ hic Portu benedicat solis abortu
Gens, Deo dicata, per quem sic sum
renovata.*

All good Men with their Mornings Prayer
Bless *Adam Port*, for my Repair.

Matt. Paris. fol. 122.

In the Year 1164, in the Reign of King *Henry II.* the Church of *Reading* was Consecrated by *Thomas Becket* Arch-

Arch-bishop of *Canterbury*, in the Presence of the King, and Ten Bishops, and a Multitude of Spectators and Assistants.

King *Henry III.* who Founded the *Domus Conversorum* near *London*, for the Convert *Jews*, gave 700 Marks for the Building of a Church, with other convenient Structures for the Converted. But upon the Banishment of that People, the House was annexed to the *Master* of the *Rolls* by Patent, and the Church now known by the Name of the Chapel of the *Rolls in Chancery Lane*. *Cart. 16. H. 3. M. 18.*

The *Temple Church* at *London* is of an ancient Foundation; some have deliver'd that *Dunwallo Molmutius*, a King here in *Britain*, about the Year of the World 4748, built here a Temple, to which, as to some other Places, he assigned Sanctuary Privileges, and that he was there Buried, with several others of the *British* Kings. But for that excellent Structure now standing, it is of a far later extraction, being Built by the *Knights Templars*, in the Reign of King *Henry the 2d.* and Dedicated by *Heraclius* Patriarch, testified by an Inscription over one of the Doors for that purpose. *An. Dom. 1185.*

In

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In the Reign of King *Henry II.* the Abbot and Monks of *Canterbury* being very Insolent and Turbulent, *Baldwin* the then *Fortieth* Arch-Bishop designed to give them some check; but how for that purpose he built a College and a Church at *Hakington*, about a Mile from *Canterbury*; How upon the Monks appeal to *Rome*, he was forced to desist; How he transported the Materials to *Lambeth* in *Surry*, which he obtain'd by exchange with the Bishop of *Rocheſter*, and there began of new his College and Church; And how he and his Succeſſor *Richard* ſped in the Undertaking, may amply be Collected from the Relation in the *Antiquitates Britannicæ*, Mr. *Lambard's Peramb. Cambden's Britannia*, *Fox*, Bishop *Godwin*, and *W. Somner*, the Monks ſo far prevailing, that by the Mediation of the King, and with great difficulty, ſo much of the Structure was left at *Hakington*, as might ſerve for a Chapel, without Baptiſtery or Burial, and to be ſerved with one Prieſt only; but now ſince that time, it is become the Pariſh Church there.

Antiq. Brit.
fol. 144.

In the Chancel of the Church of *Wanlip* in the County of *Leiceſter*, on a flat Stone is this Inſcription, *Here lies*

lies Thomas Wallis Knight Lord of Anlip, and Dame Katrin his Wife, which in her time made the Kirk of Anlip, and Hallowed the Kirkend first, in Worship of God, and our Lady, and Seint Nicholas, That God have their Souls and Mercy: An. Dni. Millesimo CCC Nona- *An. D. 1393.*
gesimo tertio. Somewhat differing from that which Mr. Burton gives upon the Place.

In the Church of *Stoke-Golding*, or *Goldingham*, in the same County of *Leicester*, on a Table set within the Wall, there is this Inscription, *Robert de Campania Mil. & Margareta Uxor ejus, filia Rogeri de Stoke Mil. fundaverunt hanc Ecclesiam, in honorem Margaretae Virginis Temp. Ed. I.* This Memorial you see, stiles it a Church, *Descrip. Leic. in Stoke.* tho' generally esteemed, and as Mr. Burton hath it, a Chapel within the Parish of *Hinkly* in the same County.

Edward Duke of *York*, in the Second Year of the Regn of King *Hen. V.* Built the fair Church at *Fotheringhay* in *Northamptonshire*, as appears by an Inscription there, in rude and barbarous Verses as Mr. *Cambden* termeth them, which being omitted by him, these they are, as I lately there read them.

In

*In festo Martinii. processu Martiniani.
Ecclesi. prima. fuit hujus. petra locata.
An. D. 1415. Ao. Xpi. C. quater. ac M. cum deca
quinto
Henrici quinti tunc imminente secundo.*

An. D. 1474. The Church of St. Mary's Radcliff
in Bristol, fam'd for the Prime, and
most Beautiful Parish Church in En-
gland, was built by William Cannings,
Merchant, Citizen, and Alderman of
Bristol, and who had been Five Times
Mayor of that City, but in his old
Age took upon him the Order of
Priesthood.

*Weaver Fun.
Mon. fol. 750.*

In the Church of St. Laurence in
Ipswich, not long since, upon the re-
moval of a Pew, a Stone was found,
whereon was engraven this Epitaph,

*Subjacet hic lapide John Bottold vir
probus ipse,
Istius Ecclesiæ primus Inceptor fuit iste.
Cujus Anime Domine Misereris tu bone
Christe.*

Obiit. MCCCCXXXI. litera dominicalis G.

Several other Inscriptions and No-
tices to the same purpose, might here
be

be transcribed out of our last quoted Industrious Collector and other Topographical Writers, but it would be too tedious. I shall therefore conclude these Remarks with this Observation, as pertinent to our present purpose, That the Founders of great Abbies, Priories, and Monasteries, did also frequently build Churches or Chapels contiguous to the same, for the Professed there, to exercise Divine Service in. And very frequently after the Houses Dissolution, these were left standing for the use of the Parishioners, in case of the want or decay of the proper Parish Church, as was much observed by *Leland* in his *Itinerary*: As the great Church at St. *Albans*, at the Demolishing of the Monastery, was redeemed by the Townsmen for *Four Hundred Pounds*, and thenceforth converted into a Parish Church.

And now I hope, by this time, some reasonable account may be apprehended of the Times, Means and Manner of our Church Buildings. The *Cathedrals* were the first Built, as most Eminent: The *Conventuals* were Built with the Houses to which they belonged; and the Parochial Churches

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were built by Degrees by devout Persons, in whom Ability and pious Inclinations did concur; so that this Island became furnished with Beautiful and Convenient Churches of all sorts; inasmuch as now we do not want Churches, but rather want good Christians to resort to them, and fill those which we have. And it will be the Care of this, and succeeding Ages, to maintain those that are Built; when as we see by reason of Depopulations, both in our greater and lesser Towns, there are many Churches, even in these our Days, falling to ruine and decay. Yet to demonstrate the Zeal and Piety of the *English* Spirits, that all is not yet worn out, and that this Island hath not altogether wanted such Religious Builders, even in the most ruinous Times, notwithstanding that common unlucky, if not Prophane saying, hinting something next to impossible, *viz. The Professing to forswear nothing but the Building of Churches*; we cannot here pass by, without some singular Observation, the eminent Performance in this kind, of some worthy Persons, even in our own Days; and I question not but several
more

more might be instanced in of the same Nature with a little further Enquiry.

Mr. *George Herbert*, sometime Ora-^{An. D. 1626.}tor of the University of *Cambridge*, famous for his Piety, and his Poems, or his pious Poems, was made Prebend of *Layton Ecclesia*, in the County of *Huntingdon*, which then, and for twenty Years before, was destitute of a Church, the old one there having for all that time been ruinous and useless; to the new Building whereof, Mr. *Herbert* applied himself, and with assistance of some noble Benefactors, he liv'd to see it finished as now it stands; described to be, for Workmanship, excellent; for the Form an exact Cross; and for Decency and Beauty, as remarkable as any in the Nation.

Isa. Walton in his Life.

Sir *Robert Skirley* late of *Stanton Harold*, in the County of *Leicester*, Baronet, Deceased, pull'd down an old ruinous Church at *Stanton Harold*, and in place thereof, at his own Charges built a new one, compleat for the Workmanship; plentiful and honourable for the Furniture, Ornaments and Endowment; but most admirable for the Time wherein the same

THE HISTORY OF

same was undertaken and finished; it being then when the Roofs of our *Cathedrals* were generally pulled down, and the Foundation of all other Churches undermined: The time and manner of which Work is set forth by an Inscription over the Entrance thus,

In the Year 1653.

*When all things sacred throughout
the Nation,*

were either Demolish'd or Profaned,

Sir Robert Shirley Baronet,

Founded this Church,

Whose singular Praise it is,

*To have done the best things in the
Worst Times,*

And

Hoped them in the most Calamitous.

*The Righteous shall be had in ever-
lasting Remembrance.*

By which Beneficence, the Devout Founder both Heir and Ancestor of Hereditary Devotion and Loyalty, hath not only built a Church, but
in

in his Example and Memory hath
 left a Sermon to be preached there,
 to all Posterity, of Piety towards God,
 and Charity towards Man; whilst
 himself is gone, we doubt not, to take
 his Place in the Church Triumphant
 above.

L C H A P.

C H A P. X.

Churches before the Conqueror's time, of little Strength or Beauty, and most of them made of Wood. The Difference between the Saxon and Norman Architecture. The Model, Fashion, and Position of Churches remark'd upon in several curious Observations.

W. Somner.

Antiquit.

Cant. fol. 324.

Eadmer. Hist.

Lib. 1. fol. 7.

THE *Canterbury* Antiquary, an industrious Searcher into the Antiquities of the Place, when he comes to speak of the Churches there, which are many, professeth that he knew, or could find the certain, either Time or Author of the Foundations of very few of them; but he conceives, and as he thinks from good grounds, that none of them (except *St Martin's*) do much, if at all, exceed the Conqueror's time. And indeed it may be collected from several Notices, that before the coming in of the *Normans*, most of the Church Buildings in *England* were but of Wood;

Wood; and that it was the *Normans* Stow's Survey. who introduced the Mode of Stone-Buildings raised upon Arches, they Daniel Hist. in Will. 1. having excellent Stone brought from *Caen* in *Normandy*, for that purpose: For of what Materials they were generally before, may be noted from a Charter of *K. Edgar*, to the Monastery of *Malmesbury*, exemplified by *Ingulphus*, which I have mention'd Ingulph. Hist. fol. 884. above, whereby it seems, that at best they were but of Wood, and what was worse, empty of Divine Service. After which, I find that *King Canutus* caused a Charter of Privileges, to the Church of *St. Mary* at *Glastenbury*, to be written, and promulg'd in his own Presence in the Basilica Lig- nea. Wooden Church, as by the conclusion of the said Charter, exhibited by the Monk of *Malmesbury*, it doth W. Malmesb. de gest. Reg. Angl. fol. 76, 78. appear. So about the Year 1050. *Simeon Dunelmensis* tell us, how *Egel- rick* Bishop of *Durham* had a Mind to pull down the Church of *Cunece-* Sim. Dunelm. cap. 9. fol. 34. *ster*, that was built of Wood, with intent to build a better of Stone, to the Memory of *St. Cuthbert* there buried, and as he was digging for the Foundation, he found a great Treasure hidden in the Place. And it

*Caius Hist.
Cant.*

was not long after the *Norman's* coming, that a merciless Fire happened in *Cambridge*, which burnt not only the greatest part of the Town, but most of the Churches also, they being built of Wood.

*Eadmer. Hist.
Lib. 1. fol. 7.*

*Daniel in vit.
Will. Conq.*

*Godwin in vi-
ta Mauriti.
Lond.*

Now as the *Normans* brought in with them many new Fashions, so, amongst the rest that of Building; For notwithstanding some few singular Fabricks of Stone, pointed at before, generally before the coming in of those *Normans*, our Monasteries and Church Buildings were of Wood; but then upon their Entry into this Island, these Timber Fabricks grew out of use, or fell into decay, and so gave place to Stone Buildings raised upon Arches. And therefore *Stow* and others relate, how *Mauritius* Bishop of *London*, began the Foundation of the new Church of *St. Paul* there, upon Arches of Stone, to prevent the danger of fire, (for not long before, with a great part of the City, it had been burnt,) a manner of Work, till then unknown to the *English*, and brought in by the French, the Stone being fetch'd from *Caen* in *Normandy*. The Church of *St. Mary le Bow* in *London*, was also built much about the same time and manner,

manner, that is upon Bows, or Arches of Stone, and was therefore called new *Mary Church*, or *St. Mary le Bow*. Stow's Survey. in Cordwainers Ward. fol. 268.

Hence the *Official* of the *Arches* has been so stiled for many Ages, because in former times he kept his Court in *Bow-Church*, called in *Latin*, *Ecclesia sancta Maria de Arcubus*. As *Stratford Bridge*, being the first Bridge in *England* built with Arches of Stone, was therefore called *Stratford le Bow*. And hence it was that *William* of *Malmesbury*, upon the coming in of the Conqueror, enlarging on the Characters of the *English*, and *Normans* of that time, gives this note, amongst others, of the *Normans* Industry and Ingenuity, *Videas ubiq;* (says he) *in villis Ecclesia*, &c. You may every where see Churches in Towns, and Monasteries, in Cities, rise up in the new Mode of Building. As in the Year 1077, being presently after the *Normans* Entry, *Paulus* the 14th *Abbot* of *St. Albans*, Matt. Paris in vit. Abb. St. Alban. fol. 49, 50, 55. Mat. Westm. Cousin, (and some thought, Son) of Arch-Bishop *Lanfranc*, according to the *Norman* Way, built the *Abby* Church of *St. Albans*, of such Stone as was left of the old City *Verulam*; his Patron *Lanfranc* assisting him

with the sum of *One Thousand Marks*, to carry on the Work; but dedicated in the time of the next Abbot *Richard*. Though according to the Model of the foregoing times, there had been before a Famous Church there built, in Honour and Memory of the *Proto-Martyr St. Alban*, *Ecclesia mirandi operis atq; ejus Martyrio condigna extructa*, as *Beda* describes it; but not to be thought comparable to that afterwards Built of Stone by the Abbat *Paulus*.

*Beda Eccl.
Hist. Lib. 1.
cap. 7.*

Thus seeing Churches have been Founded and Built in all Ages, since the first planting of Christianity in this Island, and those by persons of several Qualities; there can now no certain account be given of the Distances, Dimensions, Situation, Variety and Manner of the Building of Churches, other than the Wills of the *Founders* respectively; regulated by their particular Abilities, convenience of Site, Soil, and Materials, the Modes of Times, and the known, or designed Limits of the Parish, and Number of Inhabitants, for whose use each particular Church was at first intended. And in this the Genius of some Persons hath been to build and contrive

trive for all Advantages of Light, Lightfomeness, Airyness. and Artificial Ornaments, like our curious Cathedral at *Salisbury* and others, with intent haply to excite and delight the Spirits in Divine Worship; as others have again been contrived close, low, and gloomy, to contract and fix Devotion in a frame of greater intenseness, and with these last the *Eutopians* are *Eutop. Lib. 2.* made to correspond; who are said, not only not to permit Images in their Temples, but also scarcely to endure the common Light to shine into them; whereof the ingenious Deviser of that Common-wealth gives this honest Reason, (the nimbleness of his Wit making him a little forget the Quality of his Religion) that their Minds and Devotion is thereby rendered the more Intent.

And whereas we before observed the Difference betwixt the *Saxon* and *Norman* Architecture in their Building of Churches; so here we may proceed to observe, that the *Norman* way was more Noble and Magnificent, for the *Saxons* made theirs generally with Descents into them, and the *Normans* contrarily with Ascents; the first made their Lights and Roofs

small and mean; the others made them high and large. The few Churches which the first had of Stone, were low, with thick Walls, and consequently dark and damp; those of the other were far more stately, lightsome and pleasant. And in some Ancient Stone Churches of the *Saxons* Building, the Entrance generally at the West End, by Descents inwards, and drawn over on the Top, gradually corresponding with the Steps, and finished on the Top with some Semicircular Pieces of *Gothick* Work, all which together made a kind of Artificial Prospective. And therefore we may conjecture, that we have now very few Churches standing, but what have been Built, or brought to that State wherein they now are, since the time of the Conquest, especially such as are Built with Pillars and Arches. And those that will critically addict themselves to observation and comparison, (when there is no particular *Memorial* to be found of the Name of the Founder, or the Time of the Building of a Church) may very well give a probable Conjecture, of the respective Time of the Building of most Churches,

es,

es, with the reasonable Allowance of some Latitude, from the Observation and View of the *Fabrick* it self, in the Frame of the Steeple, Fashion of the Windows, placing of the Pillars, both the great ones in the Body of the Church, and the lesser ones frequently set in the Walls, both within and without the Church, with little Arches; every Age having had something peculiar in the Way and Mode of Architecture. And from such Observation it will appear, that very many of those Churches which we now have, were built about the time of King *Edward the Third*. The Poverty and Troubles of the foregoing, and the Civil Intestine Wars and Broils of the succeeding Times, rendered them not so propitious and fit for such great and chargeable Works.

Then for the Models and Fashion of Churches it may generally be observ'd, that there were some Resemblance or Respect had to the Form of the *Jewish Temple*; that is, The Quire in Cathedrals, and the Chancel in the Parish Churches, to be answerable to the *Sanctum Sanctorum*; then the Body of the Church, resembling the

*Sacrarium,
A Cancellis,
the Steps that
separate it
from the Body
of the
Church.
Sanctum,*

Sanctum, or the Sanctuary; and the Church-Yard answerable to the *Atrium*, or the Court; besides the Porches, not without their use and signification; and all this innocently enough, and without imputation of *Judaism*, as is very well maintained by the Judicious Mr. *Hooker*. And of these parts of the Church, the Body thereof is generally called *Nave* *Ecclesiæ*, built long, like to a Ship, representing the Church, tossed with the Waves of this World. And some are built in figure of a Cross, to resemble the Cross on which *Christ* suffered, and but few Round. But the Harmony or Uniformity may be observed in the Position or Situation of most Churches, that is, to be built length-wise, *East* and *West*; with the Steeple at the *West*, and the Chancel at the *East* end thereof; warranted, as is said, by an Apostolick Constitution; but certainly conceived to suit with primitive Devotion; wherein, in publick Service or Adoration of God and Christ, the Address was generally made unto, or towards the *East*, that being esteemed the most excellent part of the World, from whence Heavens were believed, according

Durant. de
Rit. Eccl. Lib.
1. cap. 3.

Seld. de Dijs
Syris syn-
tagm. 2. cap. 8.

Domus sit ob-
longa, ad ori-
entem con-
versa.

ing to the *Astronomy* of those times, to begin their Motions ; in which Quarter *Paradise* was planted, and God therein first appear'd to Man ; *Gen. 2. v. 8.* the Chancel there placed, representing the *Sanctum Sanctorum*, where the Symbols of Divinity were repositied, and from thence Communicated ; and from which Quarter of the World (as to us,) the Blessed Sun of Righteousness once arose ; into which part of the Heaven he also *Ascended* after his Resurrection ; and wherein or from which, we look for his Second Coming ; and in the mean time, to him there we direct our Prayers, from whom our Souls receive Life, Motion, and Illumination, as the whole World, from the Eastern Sun, receives its Light and Heat.

And as this was the Belief and Practice, both of the *Greek* and *Latin* Churches ; so our Forefathers in this Island did no less, as appears by an ancient Homily, used by the Priest upon the *Wake Days*, in these Words,
 Lete us think that Crist dyed in the Este, and therefore lete us pray besely into the Este, that we may be of the Nombze that he died for, and lete us think that he shall coome

*Lib. Festival.
 in dedicat.
 Eccles.*

coome out of the Este to the
Doom: wherefore lete us pray
heretily to him allsoe, and besely,
that wee may have Grace and Con-
trition in our hartes for our Mis-
deeds, with Shrift and Satisf-
faction, that we may stond that
Day on the right honde of our
Lord Iesu Crist, &c.

And as pertinent hereunto, if you
observe most of the old Churches in
England, you will plainly see, that
the Chancels are but Additions build-
ed since the Churches, being ge-
nerally of a newer and different sort
of Building; which we may presume
was done to improve the aforesaid
Posture in Worship. And the anci-
ent *Catachumeni*, at their Baptization,
when they renounced the Devil, &c.
they turned their Faces to the *West*;
but when they pronounced the *Creed*,
they turned to the *East*. But if a-
ny one would know more of this an-
cient way of Eastern Adoration, let
them peruse the *Diatribes* of a very
Learned Man in this matter.

Jo. Gregory
Notes. cap. 18.
*Oriens No-
men ejus.*

Though Churches, generally be
thus built, that is, length-wise *East*
and *West*, yet some few we may ob-
serve Round, as at *Cambridge*, *Nor-
thampton*,

thampton, and some other Places, which
 some conjecture from their rotundi-
 ty, to have been transform'd from
Jewish Synagogues into Christian
 Churches: And the *Temple-Church*
 at *London*, built by the Knights Tem-
 lars, in part round with a *Cupolo*,
 in imitation of the Temple of the
 Sepulchre of our Lord at *Jerusalem*.
 And some few Churches there are of
 the *Gothick* Building, which have the
 Tower or Steeple at the *East* end.
 And if the Model of several of our
 Country Churches be observed, we
 may frequently find some additional
 Buildings annexed; which generally
 being of a newer and different work
 from the Body of the *Church*, they
 are conceived to have been erected
 for the use of *Chantries* there Found-
 ed, or for a Burial place, or for
 Seats for some ancient Family in the
 Parish, or some *Vestiarium*, wherein to
 lay Copes, Vestments, &c. Besides
 I find there was a certain part of
 the Church anciently called the *Par-* *Parvis.*
vis; that is, a nether part of the
Church set apart, and used for the
 teaching of Children in it; and thence
 called the *Parvis*, à *parvis pueris ibi*
edoctis: And this gives interpretation
 to

to a certain Story or Passage in *Matt. Paris*, thus, In the Reign of King *Hen. III.* the Pope's Collector met a poor Priest with a Vessel of Holy Water, and a Sprinkler, and with a Loaf of Bread that he had gotten at a place for sprinkling some of his Water, for he used to go abroad, and bestow his Holy Water, and receive of the People what they gave him, as the reputed Value thereof. The Pope's Collector asked him, what he might get in one Year in that way? The Priest answered, about Twenty Shillings; to which the Collector presently replied, then there belongs as due out of it, as the Tenth, Two Shillings to my Receipt yearly, and obliges him to pay it accordingly. Upon which, (now comes the Passage) *Cogebatur ille pauperculus, multis diebus Scholas exercens, venditis in Parvisio libellis, vitam famelicam protelare pro illâ substantiâ persolvenda, i. e.* The poor Priest to enable him to pay that Imposition, and to get a sort of livelihood, was constrained to take up the Trade of Selling little Books at the School in the *Parvis*. And hence it is, as some think, that the *French* call the *Proanos, le Parvis*.

Matt. Paris
in *Hen. 3.*
fol. 798.

Old

Old *Chaucer* makes mention in *Prol.*
9. of a *Parvise* thus,

*A Serjeant at Law, ware, and wise,
That had often been at the Parvise.*

And Judge *Fortescue* thus, *Placitantes tunc se divertunt ad Parvisum,* *Fortesc. de Land. Leg. Ang. cap. 51.*
consulentes cum servientibus ad Legem,
& *aliis Consiliariis suis, i. e.* Then the Pleaders go to the *Parvis*, to consult with the Sergeants at Law, and the other Counsellors there: And hence some have conceived that this *Parvis* was the Bar, or Moot-Place; and great interfereing there is amongst our Learned Glossators about this *Parvis*, both Name and Thing; And here I will take the Liberty to offer something towards their Reconciliation. *Spelm. Gloss. in verb. Parvisus. W. Somner Gloss. in Triforium. Dr. Watts. Gloss. ad Matt. Paris.*

It may appear to observation, that most Churches, especially the greater ones, have a *North* Door, and a *South* Door, toward the nether End of the Church, and one of them just opposite to the other, whereby a Passage or Thorowfare is made through that part of the Church; and anciently in the Day time, those Doors stood constantly open, and People continually

ally passing in and out; either to, or from paying their Devotions at some Altar, or to some Saint, Image, or Relick there celebrated, or for some other Occasions; Now the lowest part of the Church next to the Doors, was called the *Parvis*, as the *French* call the Porch, noted before: And in this *Parvis*, sometimes Children were taught Learning; and sometimes Courts Temporal were held there, in which there were Pleadings of Lawyers: and this appears by several Notices in some ancient Writers; particularly *Gervasius Doroberniensis*, quoted a little before, and describing the Cathedral Church of *Canterbury*, and speaking of the * South-Door there, saith, *That all the Differences in the Hundreds were there determined, as in the Kings Court.* And *Simeon Dunelmensis*, in his History of the Church of *Durham*, tells a strange and long Story, how one Morning, when the People and Lawyers came to Plead in the Church, he that was to officiate and sing Mass, was called for before they began, as was the usual Custom; but he having done something the Night before that made him unfit for that Office, was unwilling

*Cotgrave in
Parvis.*

*Gerv. Dorob.
Coll. fol.
1292.*

* *Suth-dure.*

*Sim Dunelm.
Hist. fol. 35.*

ling to perform it, and being much urg'd and pressed unto it, he made a Miraculous piece of Work of it, too long and impertinent to be here related: And now after all, why may not we conceive that this was the *Parvis* frequented by Judge *Fortescue's* Pleaders, and Old *Chaucer's* Sergeant. But afterwards this being thought inconsistent with that Reverence which is due to consecrated Places, the Courts and Pleadings there were prohibited; tho' the Teaching and Instructing of Children was still continued, as being a good Christian Work, and tending much to Edification.

Constit. Othobon. Temp. Hen. 3.

M

CHAP.

C H A P. XI.

Of the great Reverence and Respect due to Churches. They were Endow'd with Sanctuary Privileges. The Original and Nature of Sanctuaries. How they obtain'd in this Island, and when suppress'd. Of Patrons and Patronage; with a Reflection or two upon Simoniacal Lay-Patrons.

*Constit. Othobon Temp.
Hen. 3.*

*Canones dat.
sub Edgar Reg.
Spelm. Concil.
fol. 451, 590.*

AFTER Churches were thus built, and Dedicated to the Service of Almighty God, they had in ancient times, a proportionable Reverence and Honour given to them; and seeing they were set apart for purposes and uses only of *Religion*, it was counted prophane, and unlawful, to transact any Civil or Secular Busineses in them, either of Buying or Selling; or making them Repositories or Warehouses for Goods and Properties; or using them as Stages of Pleasure, for Sports, or Plays; or Theatres of Mischief,

Mischief, for Quarrels, Brawls, or Fighting. Only, as was said before, for some time, it was permitted, and usual for Lawyers to hold Courts Temporal and Plead in the Church. And for any thing appears to the contrary, they held on their practice of Pleading in Churches till they were prohibited some time after by the subsequent Canons and Constitutions of the Church.

*Spelm. Concil.
Tom. 2. An.
1287. cap. 13.*

Roger Hoveden tells a Story, the Belief whereof, whether true or false, no doubt but it much promoted the Honour and Reverence of Churches in those Times, That in the War between King *Stephen*, and the Empress, *Robert Marmion* converted the Church of *Coventry* into a Castle; as *Jeffery de Mandevil* did the Church of *Ramsay*, and fortified them as Garrisons of War: the Event was, that both these audacious Men were Slain, and that in strange Manners, in Defence of their Prophaned holds: And that was not all neither, but as a more Signal Evidence of the Divine displeasure, abundance of Blood bubbled out of the Walls of one of these Churches, whilst it was maintained as a Castle: of which *Hen. Hunting-*

*R. Hoveden.
pars prior. E-
dit. Francf.
fol. 418.*

*Hen. Hun-
tingd. Lib. 8.
fol. 393.*

don, as he says, was an Eye Witness amongst many others. And it was a very ancient Law, That all Persons should be at Peace and Safety, not only in the Church it self, but also in going and returning to, and from Dedications, Confessions, and Divine Service. And seeing the Church-Men had many Privileges above the Laity, the first Clause of *Magna Charta*, (*Ecclesia Anglicana libera sit*) was taken to extend to things, as well as Persons; which Charter was not, as hath been resolv'd, introductory of a New, but declaratory of the ancient Law.

Cook 4. Instit.
fol. 3.

At this Day, if any Person, by Words only, shall Quarrel, Chide, or Braul, in any Church, or Church-yard, the Offender being a Lay-man, is to be suspended by the Ordinary, *ab ingressu Ecclesie*; and being a Clerk, from the Ministration of his Office, so long as the Ordinary shall think meet, according to the Fault; this to be proved by two Witnesses. And if any Person shall Smite, or lay violent Hands upon another in a Church or Church-Yard, he shall be deemed, *ipso facto* Excommunicate: Also if any Person shall maliciously strike another

Stat. 5. Edw.
6. cap. 4.

Dier. 10. Eliz.
fol. 275.

ther with any Weapon in a Church or Chnrch-Yard, or draw any Weapon in the Church or Church-yard, to the Intent to strike another, and thereof be Convict by the Verdict of Twelve Men, his own Confession, or Two Witnesſes, at Aſſizes, or Seſſions, ſhall loſe one of his Ears, and if he hath no Ears, to be marked in the Cheek with an *F*, and *ipſo facto*, excommnicate. And what ſometimes anciently the Punishment was for ſtriking in a Church or Church-yard, ſee the Laws of *Howel Dba.* *Spelm. Concil. Tom, 1. fol. 409.*

But the greateſt Honour and Re-Sanctuaries. verence which anciently was given unto Churches, was in the Matter or Privilege of Sanctuary, wherein there having been divers Curioſities, I will beg the Pardon of a ſhort Digreſſion (if ſuch it be) briefly to make ſome Remarks upon this Privilege of Sanctuaries, the Original and Nature of them, both in the Heathen, Jewiſh, and Chriſtian Kind; but more particularly and ſpecially, how they obtained in this Iſland.

When *Hercules* was Dead, his Ne-*Servius in Virg. Aeneid.* phews fearing a Revenge from thoſe whom he their Anceſtor had oppreſſed when alive, and thereupon to ſe-

cure themselves, it was they that at *Athens*, first of all, as *Servius* delivers, began to build an *Asylum* or Sanctuary, from which none that had fled to it, might be taken; and thence that Place was called *Asylum*, *ab a privat.* ἄστυς, *traho*; though others take it *ab a* ἄστυς *spolio*; and to this *Statius* agrees,

Thebaid. 11.

*Fama est defessos acie post busta paterni
Numinis, Herculeos sedem fundasse Ne-
potes,
Sic sacrasse loco commune animantibus
ægris confugium.*

*Alex. ab A-
lexand. Lib.*

3. cap. 20.

Polyd. Virg.

Lib. 3. cap. 2.

Others say, that *Cadmus*, upon the Building of *Thebes*, was the first that instituted this Privilege. But *Polydore* *Virgil*, in his Book *De Invent. rerum*, assigns the Originals of *Asylums* to *Moses*, who lived before *Hercules*; but then these of *Moses* were of another Institution, viz. for Manslayers by chance, or misadventure only, as the Holy Scriptures, and the Jewish Antiquaries testify.

*Joseph. Antiq.
Jud. Lib. 4.*

Tit. Liv. lib.

1.

Ovid. Fast. 3.

Virgil. Æn. 8.

In imitation of these, it was long after that *Romulus* constituted his *Asylum*, in the Infancy of *Rome*, that by the Privilege and immunity thereof, he

he might draw and encourage Multitudes to the Peopling his new Erected State and City; as by *Tit. Livius* and other *Roman* Historians, Poets, and others, is at large related. *Livy* expressing the same to be according to the Old Practice of the Founders of Cities. *Strabo* makes mention of another such set up in the Island *Calauria*, dedicated to *Neptune*; as *Herodotus* one Consecrated to *Hercules* at *Canopus* in *Egypt*; and that the same held its immunity even to his Days. In which Country of *Egypt* also, by the relation of *Strabo*, was another *Asylum* of *Osiris*; as in *Syria* of *Apollo*. The Temple of *Diana* at *Ephesus*, had also this Privilege, enlarged by the great *Alexander*, but, for good Reason, abolished by *Augustus Cæsar*.

Strabo. Geogr. Lib. 8.

Alex. ab Alexand. Lib. 3. cap. 20.

Polydore Virgil tells us that all or most Christian Countries have been furnished with Sanctuaries, but none so much as *England*; but by the Abuses growing therein to the Reproach of Christianity, corresponding rather with that of *Romulus*, for Criminals of all sorts, than with that of *Moses*, for chance-medly only: And now we will confine our Selves to our own

Island, and for the better understanding of these, we must first know what a Sanctuary was, and that by *Stamford* is thus described, *Sanctuarie est un lieu privilege, par le Prince, ou Souveraigne Governor, pur le saufgard du vie d'homme que est Offendor, &c.* That is, a Sanctuary is a Place privileged by the Prince or Sovereign, for saving the Life of a Man who is an Offender; and this is founded upon the Law of Mercy, and for the great Reverence, Honour, and Devotion, which the Prince hath to that Place to which he Grants such a Privilege. And this in times past, was so great, that it was granted to divers Places, by Kings, as well for Treason committed against themselves, as for Murder, Felony, Rape, or other such heinous Crimes, thereby, as exceeding the Constitution of *Moses*, so imitating that of *Romulus* and others, who Erected *Afylums*, or Sanctuaries at *Rome*, (as is before said) to which any Person flying should be safe, notwithstanding any Offence he had committed.

Now for the Antiquity of Sanctuaries in this Island, if we may believe *Geffery of Monmouth*, *Dunvallo Mol-*

Stamf. Placit.
Coron. cap. 28.

Vid. Cook 3.
Instit. cap. 51.

Galfr. Monu-
met. Lib. 1.
cap. 16, 17.

Molmutius a *British* Prince, long before the *Romans* entrance, amongst his other Laws, Constituted the Privileges of Sanctuary, to the Temples of the Deities of those Times. To give some Credit to which, the incomparably Learned Primate, exemplifies some Passages out of the greater Chronicle of *Thomas Rudburn*, of the Church of *Winchester*, and a lesser Chronicle of the same Church, testifying how King *Lucius* invested the Church by him built at *Winchester*, with the Privileges of *Dunwallo Molmutius*, and particularly with that of Sanctuary: And *Matthew Westminster* is express, that King *Lucius* did endow Churches with that Privilege: and how these Sanctuary Places were guarded by the Canons of the Church, see at large in Sir *Henry Spelman's* Councils under the Title *Asylum*. And for the Privileges and Immunities of those of later Date mentioned by *Polydore*, and described by *Stamford* as before; they were generally so large, that if any Person had committed any Penal Crime, and flew to any of these Sanctuaries, he might not be thence taken to be tryed by the Law.

By

*Polychron.**Lib. 2.**Brompt. Coll.*

956.

*Seld. Jan. Ang.**Lib. 1. & Ana-**lect. Lib. 1.**Jac. Uffer. de**Primord.**Eccl. fol. 126.**Vid. Archæo-**nom. Leg. Ed-**gari, Canuti,**&c.*

*Brook. Tit.**Sanct. 8, 15, 18.**Keilway Ann. 8. Hen. 8. fol. 190.**Rot. Parl. 2. Ric. 2.**Spel. Concil. Tom. 1. fol. 408.**Stow's surv. Lond.*

By the Description aforesaid, as also by all Authorities of our Books and Records, it appears, that the King only, and not the *Pope*, or any other, could, might, or did grant this Privilege of *Sanctuary*: For the King of *England* only hath Authority within his Dominions, to punish, or pardon Offenders. As further it is to be observed, that *Sanctuary* could not be claimed by Prescription without Charter: Neither was that Privilege granted, or allowed for Debt, Account, &c. or any the like Civil Causes, but only in Favour and case of Life, as Treason, Felony, &c. And when such Privilege of *Sanctuary* was granted, generally it was to the Church of such or such a Place, in Honour and Reverence to the Church; and therefore it was all one to say of a Man, That he took the Church, or that he took *Sanctuary*. And amongst the Laws of *Howel Dda*, the Arch-Prince of *Wales*, it is in the first Place thus declared, *Ecclesia Supremum refugium*.

Of these Privileged Places, or *Sanctuaries* in *England*, Famous were those of *Westminster*, *St. Martins le grand*; as also that of *Beaulieve*, in *New-Forest*,
re-

remembred by Mr. *Cambden*, to be very Eminent and Sacred ; and to which Place, *Perkin Warbeck*, that notorious Counterfeit, flew, in the Time of King *Hen. VII.* and out of which, though it so much concern'd the King's State, he would not draw him by force, but allur'd him upon Promise of Life. It is Storied of *John* the Fifth Arch-Bishop of *York*, better known by the Name of St. *John of Beverly*, that when he grew aged, he relinquished his See, and ended his Days in a Monastery, by him Founded at *Beverly* ; in Memory of whom, that Place was exceedingly revered by succeeding Kings ; and in Particular, King *Athelstan* granted unto it the Privileges of Sanctuary, with many other Immunities, and as some say, in these general Words, *All's Free I make thee, as Heart may think, or Eye may see* : In the Church of which Monastery there was a Chair of Stone placed with this Inscription,

Hæc sedes lapidea dicitur, Freedstool, Spelm. Gloss. in verb Fridstol.
id est,
Pacis Cathedra, ad quam reus fugiendo,
Perueniens omnimodam habet Securita-
tem,

In

In the Charter of King *Will. I.* to the Abby of *Battel*, upon its Foundation are these Words, *Et si quis latro, vel homicida, vel aliquo crimine reus, timore mortis, fugiens ad hanc Ecclesiam pervenerit, in nullo lædatur sed liber omnino dimittatur.* And for the Privileges of the Church of *Durham*, in Honour of *St. Cutibbert*, See the Book above-mention'd of the ancient Rites and Monuments of that Church.

Fitzbert. Tit. Grant. 77.

An. 29. Edw. 3. Ass. pl. 34.

The Abbot of *Westminster* was forc'd to produce his Charters of Sanctuary Privileges in open Court, which he did; and some of them ran thus, *Quod quisquis fugitivus de quolibet loco, de quacunque causâ, & cujuscunque conditionis fuerit, si ipsum Sanctum locum Westm. fugiens intraverit, membrorum ac vitæ impunitatem consequatur:* And some thus, *Quod quicumq; intraverit, pro quacunq; causâ, munitione sanctæ Ecclesiæ gaudeat, &c.* And upon Consideration of them all, it was resolved by the Court, That those Charters extended only to Felony; and that such Privileges ought to be claimed and enjoyed only by Charter from the King, and not from the *Pope*, or any other Person whatsoever; and that general Words only, as appeared in

in these Charters, extended not, or were not sufficient to grant the Privilege of Sanctuary for Treason.

That Privilege which I read to have been granted unto the Church of the once eminent Monastery of *Hagulstad*, is very remarkable: that is, There were Four Crosses set up at a certain distance from the Church, in the four Ways leading thereunto: Now if any Malefactor flying for refuge to that Church, was taken or apprehended within the Crosses, the Party that took or laid hold on him there, did forfeit *Two Hundredb*; if he took him within the Town, then he forfeited *Four Hundredb*; if within the Walls of the Church-yard, then *Six Hundredb*; if within the Church, then *Twelve Hundredb*; if within the Door of the Quire, then *Eighteen Hundredb*; besides Penance, as in Case of Sacrilege; but if he presumed to take him out of the Stone Chair near the Altar called *Fridstol*, or from amongst the Holy Relicks behind the Altar, the Offence was not redeemable with any Sum, but was then become, *sine emendatione* Botolos, and nothing but the utmost Severity of the offended Church was to be expected by

Ric. Prior Hagulstad. de Stat. Ecc. 308.

In Hundredb viii. Libræ continentur.

i. e. Bootles. vid. Gloss. W. Scinner.

Lynw. Prov.
Vet. fol. 366.

by a dreadful Excommunication ; besides what the Secular Power would impose for the presumptuous Misdemeanor.

1 Hen. 7. 23.

In the Time of King *Henry VII. Humphrey Stafford*, was attaind of high Treason in Parliament, whereupon he took Sanctuary at *Colchester* ; and thence getting out, and engaging in new Commotions, he was forced to take Sanctuary again at *Culnam, Com. Oxon.* out of which he was drawn by force, and sent to the Tower, and from thence brought to the *King's Bench* ; where he was demanded by the Court, what he could say why Execution should not be done upon him ; to which he answered, that he was by force taken out of Sanctuary, and prayed that Council might be allowed to plead for him, which was assigned him accordingly : and they pleaded the Charters of *Kenulphus* King of the Saxon *Mercians*, and of *Edwin*, another King, by which *Culnam* was made a Privileged Sanctuary Place ; and prayed that the Prisoner might be restored to the said Sanctuary : Upon full View, and Consideration had of all which Charters, it was resolved, and adjudged by the Court,

Court, That those Charters, by reason of some Defects, were not sufficient to give Protection in case of Treason: And thereupon *H. Stafford* was remanded, and not long after executed at *Tyburn*. *Keilway An. 8. Hen. 7. 191. Ld. Bacon Hist. Hen. 7. fol. 18.*

By these Precedents it may appear how Sacred and Inviolable this Sanctuary Privilege was esteemed; and therefore it is represented as a most bold Act of King *Henry II.* to draw out many great Offenders to be tried by Law, who had flown to Churches for refuge. And that was one point of Church Priviledge which Arch-Bishop *Becket* so stickled against that King for, till he lost his Life in the Quarrel. And so it hapned, that our zealous and forward Ancestors, in this, as other Matters, not keeping a due Mean, in their Liberality and Indulgence unto the Church; but suffering their Zeal to spread and be pushed on to prejudicial Actions, beyond their first devout and innocent Intentions; in continuance of Time, the Practice of these *Sanctuary* Privileges became so inconvenient and mischievous, by obstructing all common Justice against the worst of Offenders; that at first some Statutes were

*H. d Knight-
ton. Coll. fol.
2400.*

were made to regulate and qualify these Privileges; as in the Time of King *Henry VIII.* a Statute was made to take away all Sanctuary for High Treason. Afterwards, in the same King's Time, it was Enacted, That all *Sanctuaries* and Places Privileged, should be extinguished and annulled, except Parish Churches and their Church-yards, Cathedral, Collegiate, and all Churches dedicated, and the Sanctuaries to them belonging; and except *Wells. Som. Westminster, Manchester, Northampton, Norwich, York, Derby, and Lancaster*: That none of these Places should give Protection to Persons that had committed Murder, Rape, Burglary, Robbery, Burning of Houses, or their Accessaries; he that took Sanctuary in Church or Church-yard, to remain there Forty Days, within which time the *Coroner* to repair to him, to take his Abjuration to any of the aforesaid privileged Places that was not full of Twenty before, there to remain during Life. But to make an end of all; at last, by a Statute made in the Time of King *James I.* it was Enacted, That no Sanctuary, or Privilege of Sanctuary, after that Statute, should be admitted

Stat. 26. Hen.
3.

Stat. 32. Hen.
8. cap. 12.

Vid. Stat. 1.
Ed. 6. cap. 12.

Stat. Jac. 1.
cap. 28.

mitted or allowed in any Case; and then those Privileges, and the Abjuration upon them were totally extinguished; and the Writ in the Register, *De restitutione extracti ab Ecclesia*, is now become of no use.

And thus it proved in this Business of Sanctuaries, as in some other ancient Immunities of the Church, as it oftentimes doth in the overflowing of Waters, whereby Rivers are frequently made to lose their proper Channels; so, in Times past, Ecclesiastical Persons endeavouring to extend their Liberties beyond their due Bounds, either lost or enjoyed not, that which of Right was their own; *Immunitas peperit Impunitatem, & filia devoravit Matrem.*

Having thus Founded and Reared Patrons. our Churches, it may be thought time now to make our Entry to survey their State and Furniture within: But first we will add a Word or two more touching the *Founders*, and that Relation which was afterwards continued between them, and these pious and Noble Productions of theirs: And here we may conceive, that Churches being thus Built by devout and wealthy

N Per-

Persons, proportionable to the Circuit and quantity of their Families, Tenants and Demesnes whence the Maintenance and Dowry of them was to come; the Order and Establishment of the same, was confirmed and settled by the *Bishop's Authority*, who had incumbent on him the Care and Government of his whole Diocess; for it may be presumed, that the Devotion of those *Founders* dedicated such Houses to *God* himself, and his immediate Service, more out of true Piety, than any other regard; and oftentimes at the Motion of the Bishop, or at least with his Consent; and therewith resigning up all their right, and renouncing all civil Use or Property in the said Places; giving into the Hands of the Bishop *God's Representative* or Deputy in this matter, both the *Fabrick* and the *Dowry*, as a free-will Offering, to be disposed by his appointment. And seeing it was thus, as I have also before noted, that the Bishop's Authority had such a main Stroke in the Building of Churches, it was provided by the Third Council of *Toledo* in *Spain*, That no Bishop might Consecrate any Church till sufficient Maintenance

Concil 3. To-
let. cap. 1. 5.

nance (which St. *Chrysostome* calls the Dowry of the Bride) was assigned to it. But then these ancient Founders, and their Heirs, continued the *Patrons* of those Churches, whereby was preserved, not only a Memorial of their Benefaction, but also the Rights of Presentation or Nomination of Priests or Clerks to those Churches reserved to them and their Heirs for ever, and to those that have purchased of them. But whether this was by their own Provision, or by the Indulgence of the Bishop or Ordinary, is somewhat Controverted; the *Civilians* generally say, that it was indulged to Laymen by the Bishops, to present their Clerks to the Ordinary, upon singular Favour and Policy, that thereby they might be invited and encouraged to the Building of Churches: And they describe a *Patron* to be one, who had the Right of Presentation or Nomination conceded to him, in regard he had given the Soil, Built the Church, or Endowed the same built, before Consecration. All summ'd up in this old Verse,

Homil. 18 In Acta.

Corafs. ad sacerdot. Mat. Part. 1. cap. 2.

Cowel in verb. Patron.

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*Patronum faciunt Dos, Ædificatio,
 Fundus.*

*Cook 1. Instit.
 fol. 17.*

Lib. 4.

Lib. 5. cap. 15.

Cap. 92.

And such a Patron is sometime called *Advocatus*, and his Patronage an Advowson, thus described by *Bracton*, *Advocatus est ad quem pertinet jus Advocationis Ecclesiæ &c.* By *Fleta* much to the same purpose. And *Breton* calls him an *Avows*, thus, *Que Avows est il, aq; le droit d'el advowson dascun Eglise appent.* And they are so called, because they do, or ought to defend the Church, and its State; it being but natural for every thing to defend and preserve its own Products; these Churches being the Issue of their own, or their Ancestors Piety and Devotion: Hence also they are called *Patroni*, Patrons à *Patrocinio*, and therefore it is said by one, *Patronus tenetur protegere, & reparare Ecclesiam, & de bono Sacerdote providere.* i. e. A true Patron ought to protect his Church in all its concerns, to see it be well Repaired, and provided with a worthy Pastour.

Now if this be the true Character of a right Patron, *Heu quam mutatus ab illo?* How may we reflect upon the
 the

the Patrons of this Age, who by their Simoniackal Contracts, and preying upon the Churches Revenue, invert the Etymology, as *Patronus*, may be said now à *Patrocinio*, in the same Sense as *Mons*, à *movendo*. But from the Beginning it was not so: And if any one would know whence this Mischief and Corruption took Rise, or was Propagated, the Complaints and Petitions of a Parliament held in the 50th Year of King *Edward III.* will set forth and shew, that Lay-Rot. Parl. 50.
Edw. 3. Patrons took up this Practice from the Example and Imitation of the *Popes* of *Rome*, who whilst they bore great sway here, sold Church Livings, and all things else for Money, as Men did Beasts in the Market, to such Chapmen as would give most for them. As Allies to these *Simonists*, we read of another sort of vile Persons, commonly called, *Choppe-Churches*, to Repress the Abuses whereof, Sir *Hen. Spelman* exemplifies a long Letter or Epistle, with Instructions, of *William Courtney* Arch-Bishop of *Canterbury*, to *Robert* Bishop of *London*, and his Suffragans, for the Restraining and Punishing of that sort of Prophane Sinners. But for

Simony, it is esteemed the more O-
dious, in that it is always accompa-
nied with Perjury, for the Presentee
is Sworn to commit no *Simony*. A
Crime which carries it's own Venge-
ance along with it, by breeding a
Canker in the Offenders Estate, and
a Worm in his Conscience. And
thus it seems, there are other Gates
to enter into the Temple, than that
which is called Beautiful, which with
the other Avenues, have not im-
properly been thus specified,

*Quatuor Ecclesias portis intratur in
omnes,*

*Cæsaris, & Simonis, Sanguinis atq;
Dei.*

*Prima patet magnis, nummis patet
altera, Charis*

Tertia, sed paucis Quarta patere solet.

Four Doors into all Churches En-
trance make,

For Cæsars's, Simon's, Good Friends
and God's sake,

Great Men the First, Money the
next will shew,

Kindred the Third, the last is known
to few.

C H A P. XII.

An Inventory or Catalogue of the Ancient Church-Furniture and Utenfils, viz. Books, Garments, Vests, Copes, Lamps, Vessels, with several other Particulars. By which account a Discovery is made of what was laid aside at the Reformation, and what Retain'd since.

TH E Doors of our Churches being thus opened, let us now ^{Church Furniture and Utenfils.} make our Entry, and take a brief Survey and Account of all their Ancient Furniture, and Utenfils, Ornamental, Useful, and Necessary, whereby we may know, which of them at the Reformation were thought fit to be laid aside, and which retained. And as to this Matter, we will begin with one of the Provincial Constitutions of Robert Winchelsey Arch-Bishop of Canterbury in the Reign of King Edward the First; *Ut Parochiani Ecclesiarum singularum nostræ Cantuariensis Provinciæ, &c.* By which reciting his intent

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and design to prevent all Differences for the Future, between Rectors and Parishioners, in that Matter, he doth Ordain and Appoint, that thenceforward the Things and Particulars after specified, should be provided at the Charge of the Parishioners, viz.

Legenda, A Book containing the Lessons to be read at the Morning Service. Another Book there was also so called, containing the Lives of Saints.

Antiphonarium, A Book containing Invitatories, Hymns, Responsories, Verses, Collects, &c. to be said or sung by Priest and People, alternately, or by turns.

Gradale or *Graduale*, A Book containing several Offices, as that of the Sprinkling of Holy-Water: The proceeds of the Mass! The Holy Offices *Kyrie*, &c. *Gloria in Excelsis*, *Gradalia*, *Hallelujah*, the Symbols to be sung at the Offertory and Mass.

Psalterium, The Book of Psalms. Of what Esteem this was, above other parts of the Holy Scriptures, may in Part appear by the *Elogium* of Richard Hanipole in his Preface to this Book, viz. *Cantilena Psalmorum Dæmones fugat*, &c. The Singing of the Psalms

Psalms drives away the Devils, calls the Angels to our Help, takes away Sin, delighteth God, brings on Perfection, relieveth all Adversity, quiets the Mind, composeth Peace between the Soul and Body, and stirs up a longing for Heavenly Things, with a Contempt of Earthly.

Troperiam, or *Troparium*, The Service in which the People answer the Priest, called also sometimes, *Liber Sequentiarum*.

Ordinale, A Book of Rules and Orders, to direct the right Manner of Saying, and performing holy Service.

The most Famous of this Sort was that of *Sarum*, of which *Ranulph* in his *Polychronicon* thus writes: *Osmond* *Polychron. Lib. 7. cap. 3.* *Bishop of Salesbery* made the ordynall of the Seroyce of holy Chyrche, and named it the Consuetudynarie: Now well nygh all An. Dom. 1077. *Englonde, Wales, and Irlonde* usen that Ordynall: And thence came that usual saying, *Secundum usum Sarum*, that Ordinal being used by almost all other Churches here.

Missale, A Book containing all Things belonging to the Service of the Mass.

Manuale,

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Manuale, A Book always at hand, containing all Things belonging to the Sacraments, and Sacramentals, the Hallowing of Holy-Water, and all other Things to be hallowed ; and the ordering of Processions.

Calix, The Chalice, or holy Cup. Of these in the Council of *Calcuth*, I find this Canon. *Vetuimus etiam ne de cornu bovis calix aut patina fieret*. And in a Council here held at *Winchester*, A. D. 1076. *Ut Calices non sint cerei, vel lignei* that is, it was not to be made of any Substance that was porous, that might drain or suck up the Wine. And of this, they usually had the *Calix Major*, and *Calix Minor*.

Vestimentum principale, The chief Garment for the Priest, to be worn on Festivals only, *cum*,

Casula, The Casule, or Casuble, *Quia instar parvæ casæ totum hominem tegit* ; a Garment almost totally covering the Priest at Mass ; and hence probably according to some, came the Cassock.

*Synod. sub
Carlo-man.
A. D. 742.*

In the Ancient Synods and Councils, it was Ordained and Provided, that the Priests, especially when officiating, should be Habited different from

from the Laity, as a peculiar Badge of their Function and Office.

*Epist. Bonifac.
Mogunt. ad
Cuthbert.*

Dalmatica, A white long Garment for the Priest or Deacon, so call'd because first made in *Dalmatia*, or first used by the Priests there. This was also a Garment much esteemed and used at the Coronation of Kings, with that which next follows, as appears by the Inventory of the Royal Wardrobe, and that of *Walsingham* upon the Coronation of King Richard II. *Anno Dom. 1377. Expleto Hymno erectus est Rex ab Archiep. & indutus est primo Tunicâ Sti Edwardi, & post ejusdem Dalmatica.*

Arch. Cant.

Tunica, A Garment for the Deacon assisting at Mass.

Capa cum appendiciis, The largest Garment for the Priest, with its Tires, white Girdle, Sleeves, and other Accoutrements. And this so called, *Quia totum hominem capit: vel à Cōoperiendo*: Whence also the Cope.

Frontale ad magnum Altare. The fore-covering for the High-Altar. Answerable to which, on the other side, they had the *Dorsale vel Dossale, cum*

Sim. Duxem.

Tuellis tribus, Three Towels for several purposes.

fol. 62.

Superpel-

Superpellicia tria, Three Surplices, viz. for the Priest, Deacon, and Sub-Deacon.

Rochetum, A Rochet, which differs from a Surplice, in that it is without Sleeves, and not so troublesome at Baptism, and other Services.

Crux Processionalis. The Cross to be carried about, and up, at Processions.

Thuribulum, A Censer for sweet Incense, called also *Thuricrematum*, and *Thymiaterium*.

Lib. 2. Tit.
26.

Orarium, A Stole, to be worn at all Times by the Priest; The Mystery of it *Lindwood* thus interprets; *Orarium, est Stola, qua Sacerdos in omni Obsequio Divino uti debet, & suo collo imponitur ut significet se jugum Domini suscepisse*. It went about the Neck of him that officiated, to signify that he had taken upon him the Lord's Yoke.

Lucernæ, Lamps, and Lights: Some of these to burn at the Altar; and some to be carried with a little Bell, before the Host, when the Priest went with it unto a Sick Person; and this to be carried by some Officer before the Priest, if any such was at Hand; if not, the Priest to hang them both on his Arm, if he went on Foot; but
if

if on Horseback, then to hang them about the Horse's Neck; & *in hoc non* Ut Supra. *sunt reprehendendi*, (says Lindwood) *quia necessitas non habet legem*. And then,

Tintinabulum, ad deferendum coram Corpore Christi in visitatione infirmorum, A little Bell for the purpose before-mentioned; and one to be rung at the Altar, at the Elevation of the Host. And this was also called *Squilla*, of which we read in *Durandus* thus, *In* Rat Divin. Lib. 4. cap. 41. *elevatione pulsatur Squilla; mula etiam capellam Dom: Papæ bajulans, Squillam fert ob reverentiam reliquiarum quas portat*; That People might give due Reverence to the Host and Relicks, before which, this little Bell called *Squilla*, was rung.

Pyxis pro corpore Christi, The Pix, or Box to put the Host in. This was frequently made of Silver in Fashion of a Dove, as *Durandus* describes it; Rit. Eccl. Lib. 1. cap. 16. called also *Arca*.

Velum honestum, The Veil of Innocence.

Quadragesimale, The Lent Service.

Vexilla pro Rogationibus, Ensign, or Banners to be carried up at Rogation Times.

Cam-

Campanæ cum chordis, Bells with Strings or Ropes. Of these more anon.

Candelabrum pro cereo Paschal, A principal Candlestick for the *Easter* Wax-light. This was also called *Ceroferarium*.

Feretrum pro defunctis, A Bier for the Dead; *à ferendo*.

Vas pro Aqua Benedicta, A Vessel for Holy Water: This was to be made of Metal or Marble, and not of any Substance that was porous, that might suck up the Holy Water; and this to be fixed in the Church. But for the Carrying the *Holy Water* abroad, for several purposes, as it was thought Sovereign and Effectual, there was a proper convenient Vessel, which was called, *Amula*, *Sic dict. qu; Amola, ab amoliendis periculis*.

Ama. Hamula.

Imagines in Ecclesia, Pictures and Images of Saints and Angels, the Books of the Laity. Of these also more anon.

Imago principalis, The principal Image, or the Image or Picture of that Saint to whose Memory the Church was dedicated.

Touch-

Touching these Images of *Christ*, Pontificale Roman.
the *Apostles*, *Evangelists*, *Patriarchs*, Durand. Rat.
Martyrs, *Saints*, *Doctors*, *Virgins*, *Hea-* Lib. 1. cap. 3.
ven, *Hell*, the *Resurrection*, *Purgatory*, Steph. Du-
&c. there was great Variety and Cu- rant. de Rit.
riosity as to their Position, Habits, and Eccles. Lib. 1.
Ornaments; and the Roman Ritua- cap. 5.
lists have taken much Pains to disco-
ver and unfold the Mysteries, and Sig-
nifications of all; to which the Cu-
riosity of the Reader is referr'd.

Fons cum secura, A Font with a
Cover and Lock. This is also cal-
led *Baptisterium*. But of the Font we
shall presently enlarge more.

Osculatorium, viz. *Pacis ad Missam*,
The *Pax* for the holy Kifs. In the 1 Cor. 16. 20.
Primitive Times, in the *Eastern Coun-*
tries, a Ceremony was used by the
Christians after Divine Service ended,
to kiss one another, as a Token of Osculum Pa-
mutual Amity and Peace; to con- cis.
tinue and perform which Custom
with more Convenience, and Decen-
cy, in after Times this Invention was
devised, viz. A piece of Wood or
Metal, with the Picture of *Christ* on
it, was solemnly tendered to all the
People present to kiss: This was
called *Osculatorium*, or the *Pax*, to fig-
nifie the Peace, Unity and Amity of
all

all the Faithful, who in that manner, by the *Medium* of the *Pax*, kissed one another.

Matt. Paris
in Hen. 2.
fol. 117.

Matt. Paris tells us, that during the great Difference between King Henry II. and his turbulent Arch-Bishop Thomas Becket, *Rex osculum Pacis dare Archiepiscopo negavit.* And another Author relates it, That the King refus'd to kiss the *Pax* with the Arch-Bishop at Mass; an Evidence of a most unchristian Feud between them.

Hollingshed
in An. 1170.

All which Particulars, by the said Constitution, were appointed to be provided at the Charge of the Parish; besides, as it there follows, The Fencing of the Church-Yard; the Repairs of the Body of the Church both within and without; and the Repairs of the Images, Vestments, Glass Windows, Seats, Doors, Books, &c.

But, besides these, several other Things were appointed and used in Churches, as

Copes of several Sorts, some of Cloth of Gold, Tissue, &c. These were a sort of Garments used by the Priests at Mass, and the same in kind with the *Capa* beforementioned, and many of them were exceeding Rich and costly,

costly, being of Needle-work, wrought with threads of Gold, *Opere Phrygionico*, and thence sometimes called, *Aurifrisia*, and *Aurifrigia*; of which, *Matt. Paris* tells us this very memorable Story or Passage, That once the Pope viewing, amongst some Church Ornaments of the *English*, some curious Aurifrisian Copes, he asked where they were made, and being told in England, Truly, saith he, England is our Garden of Pleasure and Delight: Truly it hath inexhaustible Treasures, and where much is, much may be taken. And being mightily taken with them, he sent his Bulls to all the Abbots of the *Cistercian* Order in England, commanding them to gather up all the best Aurifrisian Copes they could meet with, and send them to him, for the better Adorning of his Quire; which was done accordingly, and transmitted by the Merchants of London; but to the great Reproach of the Pope for his Avarice, in thus basely coveting the Goods of others.

*Matt. Paris.
Hen. 3.
An. D. 1246.*

*Vere hortus
noster delici-
arum est An-
glia: Vere pu-
teus inexhau-
stus est, &
ubi multa a-
bundant, de
multis multa
possunt ex-
torqueri.*

Stoles, A sort of Garments for the Priests.

Censers, To perfume the Church. See *Thuribulum* before.

O *Ympnare*,

Ympnare, A Book of Hymns; with Books of Conjurations, and of Church Legends, *venitare*, *Collectare*, &c.

Chrysmatories, Vessels in which the Consecrated Oil, and Chrism, used in Baptism, Confirmation, and extream Unction was put and preserved; and these were always to be kept under Lock and Key, according to an ancient Constitution.

Spelm. Con.
Tom. 2. fol.
201.
Archaionom.
fol. 133.

Vid. Gloss. in
verb. Alba. &
Isidor. Lib. 19.
cap. 21.

Aubes, or *Albes*, A sort of white Garments and proper Head-cloaths for the Priest when he officiated, *ab albo colore*.

And indeed, the Ancients appointed many of the Priests Garments to be White, wherein, as they thought, were couched several Mysteries; those White Garments signifying and representing the Purity of their Doctrine, and Brightness of their Conversation; as also of the Glory of our Lord's Resurrection, the Angels appearing in White at the Declaration thereof; with divers others the like Mysteries, about which the *Roman Ritualists* are not sparing.

Corporal, or *Corporas*, Cloaths to lay under and over the Consecrated Host. This generally of Fine Clean and pure Linen, because the Body of
Christ

Christ after his Crucifixion was wrapt in such; and therefore sometimes called *Dominicale*.

Robes and Garments for the Images to be dressed withal; and in these great Cost and Curiosity was often seen.

Velum Quadragesimale, The Lent Veil.

Velum Nuptiale, The Wedding Veil.

Palla Mortuorum, A Shrowd or Covering for the Dead. And

Palla Altaris, A Covering for the Altar.

Flabella, Flie-Flaps, made commonly of Peacocks Feathers, to drive away Flies and little Animals from the Holy Cup, &c. In Imitation of the Patriarch *Abraham*, who drove away the Birds from his Sacrifice. *Muscatoria*.

Patins, Dishes, Plates, or Chargers, made of Gold, or Silver, used at the Distribution of the Host: And these were called Patins or Patens, à *Patendo*.

Phylacteria, Vessels and Boxes made of Gold, Silver, Ivory, or Chrystal, to keep the Relicks and Ashes of Saints and Martyrs. Basins, Cruets, &c. *Conservatoria*, *Ampullæ*, *Phialæ*.

Cistæ ad libros, & vestimenta, Chests for Books, Vests, and Relicks, &c.

*Onuph. de
Voc. Eccles.
fol. 69.*

Pugillares, sive Canaliculi, Short Reeds or Pipes of Gold or Silver, through which anciently, they sucked the Blood of *Christ* in the Communion, out of the Cup; but now only used by the Pope, as *Onuphrius* says.

*Beleth. de Di-
vin. offic.
cap. 41.*

Offertorium, A Vessel, or piece of Silk, or Linen to receive the Offerings in; whence that part of Service was called the *Offertory*, which was said at the Time when the Offerings were made; as also the Place at which they were made was so called.

Ambo & suggestus, The pulpit; called *Ambo*, either *ab Ambiendo*, for often the Pulpit was contriv'd with Steps two Ways, one to ascend up to it Eastwards, and the other to come down by, Westwards; or from the Greek *Ἀμβων*, *ascensus* ατὸ τὸ ἀμβαίνειν. For the *Reading Desk*, I conceive it brought in at the Reformation.

C H A P. XIII.

Of Clocks, their Antiquity and Use. Of the Holy-Rood, what it was, and where placed. Of Relicks, their variety and Counterfeits. Of Organs, their Original, and when introduc'd into our Churches. Of the Holy Table and Altar, their Differences, Position, and Uses. Of the Font, its Original, and Position; and when, and how brought into the Church.

HOrologia, Gloggæ, Clocks to measure out and distinguish the Clocks.
 Time; as Rabanus to his Simeon,
Mitto vobis unam Gloggam & unum tin- Epist. Raban.
tinabulum, from which Glogga comes ad Simeon.
 our Clock, and the Germans Gloggen.
 Or it may be, Glogga comes from
 Gloggen. Pancirollus, and Polyd. Virgil both say, that those Clocks which we now have, are of a new Invention; unknown to the Ancients; but neither of them can discover the first Inventors; from the Recency or Novelty

velty whereof, Dr. *Brown*, in his vulgar Errors, takes Exception at the Picture of St. *Hierom*, who is usually described at his Study, with a Clock hanging by him, conceiving it an Error in the Painters, when as there was no such thing in that Father's Days, who flourished about the Year 400. Indeed, tho' it is certain that the Ancients long before, had several Ways and Devices, to distinguish and measure out the Time, as their *Hour-Glasses*, some with Water, and some with Sand in them; and their *Shadow-Dials*: both Mural and Horizontal: yet they never reached the Ingenuity of our striking Clocks, in that perfection which they now are. But when we consider that the first Inventors of these cannot be known: that nothing excellent is invented and perfected at once; that Time hath a great, if not the chief Influence in ripening such Productions; and when we Remember that *Rabanus Maurus* sent a Clock and a Bell to his Friend, which must be about the Year 840. according to the Chronology of the *Magdeburgenses*, and *Bellarmino*, which all must acknowledge to have been long before *Yesterday*, the Invention may

Clepsydrae.
Clepsammidia.

Bellarmino. de
script. Eccles.
in An. 835.

may not be so new as some have Imagined; and the conceived *Prolepsis* of the Painters Fancy, in some measure excused.

The *Holy-Rood*, and the *Rood-Loft*, ^{*Holy-Rood and Rood-Loft.*} were also set up in Churches. The Rood was an Image of *Christ* upon the Cross, made generally of Wood, and placed on a Loft made for that purpose, just over the passage out of the Church into the Chancel: Out of this Mystery, they say, that the Church represents the Church Militant, and the Chancel the Church Triumphant: And those which will pass out of the Former into the Latter, must go under the *Rood-Loft*, that is, they must go under the Cross and suffer Affliction. This Rood was not compleat without the Images of the *Virgin Mary*, and *St. John*, one of them standing on the one side, and the other, on the other side of the Image of *Christ*; in Allusion to that of *St. John* in the Gospel, *Jesus* (on the Cross) *saw his Mother, and the Disciple standing by whom he loved.* ^{*Jo. 19, 26.*} These Images were also sometimes placed without, over the Entrance into the Church; but the places now, wherever they stood before, are pos-
O 4
sess'd

fess'd and fill'd up generally with the *King's Arms*. These Holy Roods were of great Esteem, and many Miracles pretended to have been done at, and by them; one of the most Famous whereof, was that of *Boxley* in *Kent*, of which see Mr. *Lambard's* Description. The Festival of the Exaltation of the *Cross*, was, and till this Time is known by the Name of *Holy-Rood-Day*; in the *Saxon* Language, the Word *Rode* or *Rood*, signifying a Cross: And as it was an usual Oath to swear by the *Mafs*, so also by the *Rood*, as a very sacred Thing.

*Lamb. Pe-
ramb. in
Boxley.
Exaltatio
Crucis, Sept.
14.*

Relicks.

Besides these things of ordinary use in Churches, by us already remembered, many Churches boasted of their Custody of some precious *Relicks* of Saints, Martyrs, and Holy Men departed; which according to the Eminence of those Saints to whom they once belonged, and the Multitude and Quality of the Cures, or Miracles wrought by them, or so reported, acquired a proportionable Reverence for those Churches where those Relicks were kept; but these being of the same *Farrago* with those treasur'd up in Abbys and Cathedrals,

4

such

such as would be satisfied about their Numbers and Natures, may find several Inventories of them in the late *Monasticon Anglicanum*, and particularly, as a Taft for all, in the Abby of *Glastenbury* there; In Mr. *Dugdale's* History of *St. Paul's Cathedral*; and the late Book of the Ancient Rites, and Monuments of the Church of *Durham*. At the Reformation, a Multitude of Cheats and Counterfeits were discovered in this matter of Relicks; as the Blood of *Christ* shewed at *Hales* in *Gloucester-shire*, proved to be the Blood of a Duck, renewed weekly by the Priests, to their no small Gain: Our Lady's Girdle, shewed in eleven several Places, and her Milk in Eight. Three Heads of *St. Ursula*. The Teeth of *St. Apollonia*, Remedies for the Tooth-ach, which being gathered together, proved enough to fill a Bushel; with infinite more of the like stuff. The Experience of which frequent and notorious Delusion of Relicks, occasioned a cautious Provision in the Council of *Trent*, that no Relicks should be admitted or esteemed, but such as were first approved by the Bishop.

Ld. Herb.
Hist. Hen. 8.
fol. 431.

Chemnit. Ec-
am. Concil.
Trid. delmag.

Seff. 25

*Steph. Durant.
de Rit. Eccl.
Lib. 1. cap. 25.*

*Synod. Exon.
in Spel. Con-
cil. cap. 48.*

*Provin. vet.
fol. 358. Edit.
Oxon.*

Bishop. And the *Lateran* Council Decreed, that no Relicks should be worshipped, but such as were stamp'd with the Pope's Authority; which Decree was here applauded and confirmed in a Synod held at *Exeter*, by *Peter Wivil* Bishop, in the Year 1287. with further provision to prevent Counterfeits: As also in another Synod held at *Winchester*, A. D. 1308. But all this Caution and Provision could not prevent the Delusions at all Times after practised, in this Matter of Relicks, which having already been sufficiently detected by others, we so leave them, and proceed to take notice of

Relicks of another Nature, which were kept in all, or most Churches: And these according to an ancient Constitution, *viz.* That all Utenfils, Instruments, Vessels, Garments, &c. which were once Hallowed for the immediate Use and Service of the Church, and by Time or Wearing decayed, were not to be converted to any secular Use, but should there be preserved as Relicks; or else burnt in the Presence of the *Arch-Deacon*, to prevent all profane Usage of them. And in another Constitution, at a Coun-

Council held at *Oxford*, by *Stephen Spelm. Coun-*
Langton, Arch-Bishop of *Canterbury*, in *cil. Tom. 2.*
 the Year, 1222. it was ordained, that ^{185.}
 the *Arch-Deacon* should have, and keep
 by him, Registred in a Book, all the
 Garments, Books, Ornaments, and U-
 tensils belonging to every Church un-
 der his Cure.

Organs, in Cathedrals, Abbies, and *Organs.*
 some Parish Churches, present them-
 selves next to our Observation. That
 great Searcher after the Inventors of
 Things, *Polydor Virgil*, confesseth he *De Invent.*
 cannot make discovery who was the *Rer. Lib. 1.*
 first Inventor or Maker of the Organ; *cap. 15. Lib.*
 but of this, and some other ingeni- *3. cap. 18.*
 ous Contrivances and Productions he
 bewails the Obscurity of the Authors.
 As *Steph. Durantus* also leaves it alto- *De Rit. Eccl.*
 gether in uncertainty. Our renown- *Lib. 1. cap. 13.*
 ed Antiquary Sir *Hen. Spelman*, con-
 ceives there were Organs in *England*
 in the Time of King *Edgar*, about the *Gloss. in verb.*
 Year 958. and that from this Pas- *Organum.*
 sage in the old Book of *Ramsay*. *In*
ipsius inclyti Regis Edgari obitu, tota An-
glia turbata, versa est in luctum, cho-
rus Monachorum, & Organa eorum;
 but from the same Reason it may be
 inferr'd that there were such Organs
 in the Time of *Job*, from that com-
 plaint

complaint of his, to which it may be pre-
 sumed this touching King *Edgar* al-
 luded, *Proinde ad luctum reducta est*
Cithara mea & Organum meum ad vo-
Job 30. 31. cem flentium. My Harp also is turned
 to Mourning, and my Organ into the
 Voice of them that Weep. Nay will not
 some say, that the Organ was one of
 the first invented musical Instruments
 in the World, when it is Recorded
Gen. 4. 21, in Holy Writ, *That Jubal the Son of*
Lamech was the Father of all such, as
De civit. Dei, handle the Harp and Organ. St. *Augu-*
Lib. 14. cap. 24. stin, who flourished about the Year
 420. makes mention of Organs Bel-
 lows. And I leave it to any that
 will think it worth the Pains to make
 Discovery, what that Organ was
Organo modu- which the Emperour *Heliogabalus*
latus est. Æl. sometimes used in his mad Pranks,
Lamprid. in as *Lampridius* mentions in his Life:
vit. Heliogab. Or that of the Emperour *Alexander*
Lyra, Tybia, Severus, by the Relation of the same
Organo ceci- Historian.
nit. Lamprid. But to cure all, *Isidore* tells us, and
in Alex. Sover. I think we may give him Credit, that
Isid. Orig. Lib. *Organum* is a general Name for any
3. cap. 20. Musical Instrument; but for that
 which we now have, to which time
 hath appropriated the Name, Organ,
 it is without Doubt an *Eastern* Inven-
 tion;

tion; and the first of that sort, which was seen amongst us here in the *West*, was one sent by the Greek Emperour *Constantine Copronymus*, to *Peppin* King of *France*, about the Year 766, as *Marianus Scotus* tells; and from him *Baronius*: Remembred also by our *Florentius Wigorniensis*: But its use then was only for the Delight and Ornament of the Court; for

Inter multa alia Dona Missum Organum Musicum, nunquam antea hujce partibus visum. Annal. ad An. Chr. 766.

Thomas Aquinas says, that Organs were not used in the Church in his Time, nor any other Musical Instruments, least the *Christians* in that matter should seem to *Judaize*, and he lived about the Year 1250. But it was not long after that they were brought into the Church, and this Instrument, with the Singing of some part of Divine Service in the Church, went Hand in Hand, as it were, to the Improvement of both. But some of the *Roman Ritualists* think that Organs were used in Churches long before the Time of *Aquinas*; and indeed *Platina* in the Life of *Vitalianus* Pope, says, He was the first who ordered Singing in the Church, *Adhibitis ad Consonantiam (ut quidam volunt) Organis*, i. e. In Consort (as some will have

Quest, 91. Art. 2.

have it) with the Organ: And that was about the Year 666.

So that we are left to our liberty of Conjecture, as to the Time and Author of the Invention of this noble Instrument; with the certainty, that this, the *Clock*, and many other such Artificial and Ingenious Composites, have by Degrees, and frequent accessions of Art and Industry, attained to that Perfection wherein we now use them. *Leander Alberti*, in his Description of *Italy*, gives an account of a new pair of Organs that would sound either Drum or Trumpet, or a full Quire of Men, as the Organist pleased; and that he himself was an Eye and Ear Witness of the same; so that Men would think they heard Boys and Men distinctly sing their parts in Consort. The same *Leander* saw a pair of Organs at *Venice*, made of Glass, and which made an agreeable harmonious Sound; which is also mention'd by Mr. *Morison* in his Travels.

Gaudentius Merula gives the Account of an Organ, in the Church of St. *Ambrose* in *Milan*, the Pipes being of different Materials, some of Wood, some of Brass, and some of white-
Lead;

Lead; which when play'd upon, they did all exprefs the Sound of Cornets, Flutes, and Trumpets, with admirable Variety, and tuneable Concords.

The Holy Table and the Altar *Holy Table.*
must not be omitted without due re-*Altar.*
gard, with one of which all our Churches were, and are ftill furnifhed, as being neceffary for the due Celebration of the great Myftery of the Sacrament of the Body and Blood of *Chrift*. This in the Primitive, and in the late Reforming Times, was and is a Table made and fram'd of Wood; whereat Chriftians are to Eat and Drink, as beft fuiting to the true Notion of the *Lord's-Supper*. In the middle corrupted Times it was generally made of Stone, as more correfponding with the Import of an Altar, whereon the Sacrifice of the Mafs was, and is ftill offered up in the *Roman Church*. Now as there has been great Difference in the Church about the Thing, fo no lefs heats have there been about the very Name: Thofe that are altogether for Tables, will not by any means, endure them to be called Altars, as refolving to avoid the very Shadow
of

of the *Sacrifice* of the *Mass*: As those who are wholly for Altars, will not vouchsafe them the Name of Tables, as being inconsistent with their real Sacrifices, as they esteem them, offered up upon the same. And yet in Sobriety, why may not a *Protestant*, properly enough call it an Altar too, and that, not only in regard of the Sacrifices of Thanksgiving and Praises there offered up to God; but also in regard of the Celebration of the Commemoration of the true and only Sacrifice made by *Christ* of himself once for the Sins of the World, to be continued by his Institution, till his coming again: As on the other side, why may not a *Papist* call it a Table, from the Commession, and Feasting together, which as a Fœderal Rite, compleats the Notion of all Sacrifices; so *quâcunque viâ acceptâ*, this Holy Utenfil may, upon divers Considerations, be stiled both an Altar, and a Table, *viz.* An Altar, in respect of what is there offered up to God; and a Table, in respect of what is there Eaten, and participated of by Man: And hence it is, that frequently amongst the Doctors of the Church, it is sometimes called

call'd an Altar, and sometimes a Table.

But whatsoever difference is, or hath been about the Name, I think there need be little about the Matter, or Materials, that is, whether it be made of Wood, or Stone; for an Altar may be made of Wood to serve the turn of *Papists*; as a Table may be made of Stone, for the Use of *Protestants*. But, as I said before, in the Primitive Times, this Utenfil, however call'd, was made of Wood:

The learned *Durantus* confesseth, that before the Times of *Constantine*, Altars were made of Wood, that with

*De Rit. Eccles.
Lib. 1. cap. 25.*

the more Ease, in time of Persecution, they might be remov'd from House to House, or from City to City: And

Alexander Hales disputes, why in the more settled Times of the Church, they should rather be of Stone. And

*Al. Hales. Par.
1. Memb. 1.
Quest. 36.*

Martinus Polonus relates, that when Pope *Silvester* ordered that Altars in Churches should be made of Stone, he yet retained the wooden Altar, in the *Lateran* Church, to stand as a Memorial of what they had in the Primitive Times. And, though generally the Altars were afterwards made of Stone, and a Constitution

P

here

Excerpt. Egberti, Concil. Tom. 1. fol. 263.

Colloq. Relig. ergo.

W. Laffels Voy. Ita.

here of Bishop Egbert, excepted out of the Canons of the Council of Chalcedon, *Altaria nisi lapidea crismatis unguine non consecrentur*; which Egbert was Arch-Bishop of York, about the Year 750. Yet several of the old Wooden Altars were retained standing; as Erasmus took notice of a Wooden Altar in the Cathedral of Canterbury, at his being there Dedicated to the Virgin Mary. *Illic ostenditur Altare ligneum D. Virgini sacrum, &c.* And a Modern Traveller tells us, that the other Day, he saw at Rome the Wooden Altar upon which St. Peter himself said Mass; a most venerable Piece of Antiquity indeed, if it be true in all the Circumstances; but it is rather thought if any such old Utenfil in Specie be preserved, at which St. Peter indeed did officiate, that it is but a plain wooden Table; and for the latter part of the Tradition, we are told by far more creditable Men, that the Mass, both Name, and Thing, was not known in the World till some Hundreds of Years after the Days of St. Peter.

As

As no Church was without a Holy Table, or an Altar so many Churches were furnished with a Number of them: *Nec indecens visum, in eadem Ecclesiâ Altaria constitui plura,* as *Baronius* hath observ'd. And in this Island, all our Cathedrals had many Altars in every of them; and many Rural Churches were furnished with Two, Three, or more. But then, there was one of these esteemed, and called the High Altar; the others being lesser, and Dedicated to some particular Saint, or purpose: As in the Cathedral Church at *Canterbury*, there was no fewer than Five and Twenty Altars, as *W. Somner* hath discovered: And *Matt. Paris* gives a Particular of several Altars Dedicated by one of the Abbats, *Robert*, I think, in the Church of *St. Albans*, *Mr. Dugdale*, in his History of the Cathedral of *St. Paul's London*, enumerates a multitude of Altars in that Church, with their respective Furniture. And for the Number of Altars in the Church of *Durham*, see the Book of the ancient Rites and Monuments of that Place before-mentioned, and such like of others.

*Baron Annal.
ad An. Chr. 57.*

*Antiquit.
Cant. fol. 170.*

*In vit. Abbat
Sti. Albani fol.
de Edit. Lon.*

*Hist. St. Paul's
Cath. fol. 230.*

As before I mention'd the Differences about the Name, so has there happen'd no less about the placing of this Altar and Table: Those that are for Altars, will have them built at the *East*, or *upper End* of the Quire or Chancel: Some that are for Tables, will have them placed there *Altar wise*: And some are again for the Tables standing in the *middle* of the Church or Chancel. But I think the Truth is, that anciently, however they now are, or would be placed, the Positure of the Table and Altar, was not always alike, but various; and that from the Consideration of the various and different Models and Fashions of Churches, noted before; besides the variety of Altars therein placed; as also from several Marks and *Vestigia* left in divers Places, suitable to what are yet standing abroad, that anciently the High Altars were not, or not always fastned to the Wall, but the lesser, or *Requiem* Altars only; and this probably, in Imitation of the first Altar placed by *Austin*, the Apostle of the *Saxons*, as he hath been sometimes called, in his Cathedral Church Dedicated to St. *Peter*, and St. *Paul* at *Canterbury*:

ry: There was in this Church also, *Eccl. Hist. Lib. 2. cap. 3.*
as *Ven. Bede* witnesseth, *In medio sui*
pene almost in the very midst thereof,
an Altar Dedicated to the Honour
of *St. Gregory*, on which the Priest
performs the *Agends* every Sabbath
Day. And Altars were anciently
designed to be so posited, that they
might be encompassed in Times of
Procession, in allusion to that of King
David, *And so will I compass thine Al-* *Psal. 26. 6.*
tar, O Lord. And in the *Roman Pon-*
tifical, amongst the Ceremonies of
the Consecration of the Altar, the
Bishop is enjoyn'd to compass the
Altar *Circum Circa* round about; and
the Chaplain to perfume it, *continuo*
Circumeundo. Then for the Form or
Fashion, evident it is, that the *Pa-*
pists have borrowed the Form of their
Altars, from the Four Square Altars
of the Law, which were for Sacri-
fice; and the *Protestants* have taken
the Pattern of their Tables, from the
long Square Table of Incense; tho'
in their Position they now counter-
change; for the Altar of Burnt-of-
fering stood in the midst of the Priests
Court; and the Altar of Incense, up
against the Veil. But the most in-
congruously furnish'd Church with

Altars, that I have ever noted, was that of *Redwal*, a King of the *East-Angles* here in the *Heptarchy*, who being converted to the Christian Faith by *Edwin* his neighbour *Saxon* Prince, but afterward turning Apostate, by the Seduction of his Wife, he retained Two Altars in one Church, one for *Christ*, and one for the *Devil*: which Diabolical Altar, as my Author saith, was attested by *Atbelwolph* King of the said Province, and Contemporary with *Beda*, to have continued to his Time,

Habebat Altare Christi & Dæmonii in eodem Fano.
Hen. Huntingd. fo. 329.

Besides these Altars fixed in Churches, there were sometimes heretofore, and possibly may be still, some others of another sort, that is Itinerary, Portable Altars, to be carried by Persons from Place to Place, with a Priest to officiate at them: And such an Altar was called

Altare Portatile, Altare Viaticum.

Altare Portatile, Altare Viaticum; and Tabula Consecrata. And this was some neat Stone, insigned with the Cross, and duly Consecrated; and to be of such a Length and Breadth, as might conveniently hold the Holy Cup, and Consecrated Host; with an apt Frame of Wood whereon to set it: And in a Council held at *Milan*,
under

A. D. 1573.

under Cardinal *Barrhomæus*, it was Decreed that such an Altar should not be less than Twenty Inches long, and Sixteen Broad. But these Portable Altars were not very common, but rarely indulged, and the Bishops were caution'd to be very careful and wary in Consecrating such; and they were very hardly and rarely Granted but by the Pope himself, or his Penitentiary. *Amberbachius* testifies, that in the Monastery of St. *Emeram*, he saw the Altar which *Charles the Great* carried about with him, and used in his Tent, in his Warlike Expeditions.

Vit. Amberbach. ad fin Constitut. Car. Magni.

And *Weaver* exemplifies a Bull of Pope *Martin the Fifth*, whereby he Granted to the Merchants of the *Staple in England*, and at *Calais* (who by reason of the often Removal of the Staple, and their own Occasions of Business and Traffick, did frequently remove themselves) an Itinerary or Portable Altar, which they might take with them to what Place soever they went; and withal gave them License to choose them a Priest to say Mass, and to Administer the Sacraments, to hear their Confessions, to injoin them Penance, and to give them Absolution as the Case should

Fun. Monum. in Depeford. fol. 340.

require: The Form and Manner of all which being amply and particularly related by *Weaver*, such as would have more of it may be there satisfied.

FONT.

I now proceed to make good my Promise of something more touching the Font: The Excellency of the Use and End thereof, being subservient to the Ministration of the Holy Sacrament of Baptism, it very well requires some further Remarks concerning the same. And in the first Place, we must know that in the Primitive Times the Rites of Baptism were perform'd in Rivers and Fountains, as some will have it, and that either in Imitation of St. *John's* Baptizing *Christ* in the River *Jordan*; or rather for the Reason given by venerable *Bede*, relating how some Numbers were Baptized here in this Island, in the River *Swale*, supposed to be that which runs through a part of *Yorkshire* in the North-Riding; because they were unprovided as well of Fonts, as of Churches in those Times. So that now in this Rite we still retain the Name: for hence it is, we call our *Baptisteries* Fonts; which when Religion found Peace and Tranquility,

*Nondum enim
oratoria vel
Baptisteria, in
ipso exordio
nascentis ec-
clesiæ poterant
ædificari.
Beda Eccl.
Hist. Lib. 2.
cap. 14.*

quility, were Built and Consecrated for the more Reverence and Respect to the Sacrament. And when the first Use of Fonts began, they were set up in private Houses; and then in Times or Persecution, the *Christians* were driven into Woods, and Solitary Places, to administer the Sacrament. In safe and peaceful Times again, they drew nearer, and placed their Fonts a little distance from the Church or Oratory. Afterwards they were placed in the *Church Porch*; and lastly in the *Church* it self, as now they stand, but near the Entrance, because this is the Sacrament of Initiation, or Admittance into the Church. And have ever since retained the Name of Font or Fountain, from the Primitive Use of Baptizing in Rivers and Fountains. And anciently there was but one Font in a City, and that in or near the principal Church there, which use is still continued at *Pisa, Florence, Bononia, Parma*, and other Cities in *Italy*, as *Step. Durantus* tells us; and as a late Traveller relates, that at *Florence* he saw the publick Baptistery at the round Church of *St. John* there, where all the Children of the Town are Baptized. These Fonts were al-

so

Greg. Tironenf. Lib. 6. cap. 2.

Onuph. de voc. Eccl. fol. 70.

Lassels Voyag. Ital. fol. 194.

so anciently adorned with the Pictures or Images of Saints, and Holy Men, to the End that such as were Baptized, might afterwards have before their Eyes, the Representations of those Persons eminent for Virtue and Holiness, whose Actions they were to imitate: As our Learned

Cambd. Brit.
fol. 768.
Paulin. Epist.
12.

Cambden, from the Epistle of *Pontius Paulinus* to *Severus*, hath observed; and such a Font, or *Sacrarium Regenerationis*, of a greenish Stone, artificially Engraven with little Images, he tells us, he saw at *Bridkirk* in *Cumberland*; as the like, I suppose, may be seen at this Day in the Church of *Newark upon Trent*, and in divers other Churches.

For in the first Plantation of Christianity amongst the Gentiles, such only as were of full Age, after they were instructed in the Principles of Christian Religion, were admitted to Baptism, and that but twice in the Year, viz. at *Easter* and *Whitfontinde*, unless in Case of approaching Death, Shipwrack, Persecution, or other urgent Occasion. And these Fonts were generally made of Stone, Alabaster, or Marble, and sometimes of Brass; and for the making the Font of Stone,

Tertull. Lib.
de Baptism.
cap. 19. & de
Coron. Milit.
cap. 3. & al.
Concil. Ilerd.
aud Bur-
ward. Lib. 4.
cap. 15.

Stone, the *Roman* Ritualists, and particularly *Durandus*, gives the Reason and Mystery, *Debet ergo Fons esse Lapidæus*, &c. Because as Water issued out of the Rock, as a Type of Baptism; so *Christ* who is the Fountain of Living Water, is also a Rock, and the Chief Corner Stone.

*Rat. Divin.
Lib. 6. cap. 83.*

In the great Church at St. *Albans*, there was not long since an eminent Font of solid Brass, wherein the Kings Children of *Scotland* were wont to be Baptized, and which Sir *Richard Lea*, Knight, Master of the *Pioneers*, took and brought as a Spoil out of the *Scottish Wars*, and gave to the said Church, notified by this lofty Inscription on the same.

*Cum Læthia oppidum apud Scotos non incelebre, Leith.
Et Edinburgus primaria apud eos civitas incendio
Conflagarent, Richardus Leus Eq. Auratus me Flam-
mis ereptum ad Anglos perduxit. Hujus ego tanti
beneficii memor, non nisi Regum liberos lavare
Solitus, nunc meam operam etiam infimis Anglo-
rum libenter condixi. Leus Victor Sic voluit.
Vale, Anno Domini, MDXLIII. Et An Regni Henrici.
Octavi XXXVI.*

But I fear this Font hath been
wash'd away it self, with the late
Deluge

Deluge of Sacrilegious Avarice. However the Zeal and Bounty of many piously disposed Persons have furnished several Churches with curious and costly Fonts, which for their Multitude and Variety we remit to every one's ocular Observation; recommending nevertheless to the Curious, for an *Ancient* one, that in the Church of *Ufford* in the County of *Suffolk*, a principal Seat of the *Uffords*, heretofore Earls of *Suffolk*, the same being very curiously Depicted with Imagery, and with the Arms of the *Uffords*, a certain Evidence that it was a Product of the Beneficence of that Family: And for a late one, that in the Cathedral Church of *Canterbury*, a very rare Piece, being the Munificence of Dr. *Warner*, late Bishop of *Rocheſter*. For the ancient Manner of Consecrating the Font, Water, &c. and Ceremonies at Baptism, they may be ſeen at large in the *Roman Pontifical*, the *Ritualists*, and the Canons and Constitutions made for that purpose.

C H A P. XIV.

Of Bells, their Antiquity, Names, Use, and Effects. Of the Baptizing or Christening of them. The Superstitious Opinion of Bells among the Irish. An Account of the old Custom of Cursing with Bell, Book, and Candle. Of Images. How, when, and by whom introduc'd into our English Churches, and when ejected.

BELLS were anciently, and are ^{Bells.} still esteemed, a very convenient, if not a necessary Part of Church-Furniture; and to make good my Promise, we will make a little Inquiry into their Names, Original, Differences, and Use. As for their Names, I find that Bells were anciently often called, *Signa*, thereby denoting their Chief and Original Use: *Quia eorum sonoritate, pulsibus excitata, significantur horæ, quibus in Domo Dei Statuta celebrantur officia*; as *Walafri-*
dus

Signum Pulsa-
re. Signorum
Pulsatio.
Chron. Gervasi.
Ailred.
Rivall. Sim.
Dunelm.

Strabo hath it, from the Design of Pope *Sabinianus* in their first Institution, as shall be presently mentioned. And *Durandus* and *Beleth* both give us the Names, Kinds, and Offices of all sorts of Bells, used in Churches and Religious Houses, viz. *Squilla*, *Cymbalum*, *Nola*, *Nolula* five *Dupla*, *Campana* & *Signum*: And of these, they say, *Squilla* is properly rung in *Triclinio*, i. e. *Refectorio*: *Cymbalum*, in *Claustro*: *Nola*, in *Choro*: *Nolula*, seu *Dupla*, in *Horologio*: *Campana*, in *Campanili*: and *Signum* in *Turri*. But for the Use of the *Squilla*, or *Scilla*, I find it in *Matt. Paris* thus, *Et tacta Nola, cui Muta vel Scilla est Nomen, sonitus ille terminetur, & totus tumultus*. This was at an Election of an Abbot of *St. Albans*, when there was a great Noise or Hubbub; at the Ringing of the *Muta* or *Scilla*, all was hush and mute; and thence it was sometimes called *Muta*. And they say that the Pope hath always such a little Bell by him, to give Warning for silence and Attention, and to call in Attendants. There was also formerly a little Bell in every Church, commonly call'd the *Sance Bell*, *Campana sancta*, rung when the Priest

Angl. Shell.

Matt. Paris
in vit. Ab. St.
Alban. in Jo-
han. 23. fol.
 141.

Priest said, *Sanctus, sanctus, sanctus Dominus Deus Sabbaoth.*

Having Premised thus much, I shall not undertake any thing touching the Bells of *Aaron*, or whether there were any in the *Jewish* Temple; but for those in Christian Churches, I find no certainty of their Original; *Polydore Vergil* is not asham'd to acknowledge, that he could not be acquainted with their first Founders. And *Durandus* confesseth the same Ignorance thus, *Quo tempore ceptum fuerit uti Campanis in Ecclesiâ Christianâ mihi nondum compertum est.*

*De Invent.
Rer. Lib. 3.
cap. 18.*

Certain it is, that Bells, but of what Sort, Size, or Fashion, uncertain, were in use some Ages before Christianity it self; the Names and Signification of *Pelves, Tintinabula, Æra Strepitantia*, &c. occurring frequently in *Ovid, Martial, Tibullus, Statius*, &c. And that there were frequent and special uses of *Tintinabula* anciently among the *Grecians*, *Lipsius* proves at large out of *Thucydides, Plutarch, Dio Cassius*, and *Suidas*; and the said *Thucydides* relates, that in the Ninth Year of the *Peloponnesian* War, *Brasidas* made a surprising attempt upon *Potidæa* at such Time of the Night as the Bell had

*Just. Lips. de
Milit. Roman.
Lib. 5.
Thucyd. Hist.
Lib. 4.*

passed

passed by. But now for the Bells used in our Christian Churches, some there are who refer the first Invention of them to *Paulinus* Bishop of *Nola*, a City of *Campania*, about the Year of *Christ* 400. and that from thence they took the Names: sometimes *Nola* from the City, and sometimes *Campana* from the Country. Others again refer their Invention to *Sabinianus* Pope; who, they say, first invented them to distinguish Canonical Hours; and *Polyd. Vergil* indeed refers that use of them first to him. *Baronius* mentions the use of the *Tinabula* in the very Infancy of the Church. And *Giraldus Cambrensis* tells us of the Use of portable Bells here in the Time of *Germanus* and *Lupus*, who came to suppress the *Pelagian* Heresie, and this about the Year 430.

But from all this, we may make this probable and reasonable Conjecture, that though the smaller Bells might have been of some Use in very ancient Times; yet the modern Model of our great Sounding Bells probably are of a far later Edition, as the Use of all Things tendeth to greater Perfection, to which the constant Use of all these, for many Years in

Alfred. Chron.
Theol. 264.

Isid. Hispal.
Lib. 16. cap.
24.

Plat. in. vit.
Sabiniani.

Annal. ad An.
Chr. 58. & 64.
Girald. Cambren. descript.
cap. 18.

in *Christian Churches*, hath now brought them; and it may very well be collected, that the newness of the Name, is a sure Evidence of the novelty of the Invention. But when, or by whomsoever invented, certain it is that no Country now hath more of them proportionably, or better, than *England*; from thence, by Foreigners, often called the Ringing Island; and they may well be conceiv'd to have been as ancient, and as long in Use here, as in any other *Christian* Country; for I have read, That in the Time of *Clothair* the Second, King of *France*, and about the Year 610. his Army was frighted from a Siege of the City *Seins*, by ringing the Bells in *St. Stephens's* Church there, the Besiegers suspecting some notable Stratagem, not knowing what they were: Though I am not ignorant that *Dauroultius* refers that defeat, rather to some hallowed Virtue in the Bells, than to their Novelty; but we must be better advised, before we can adhere to this Conceit.

Though from what has been said, we may well conjecture the Use of the great Ringing Bells to have been very ancient in this Island; yet the

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first

*Spelm. Gloss.
in Campana.*

*Vincent. Spec.
Hist. Lib. 23.
cap. 9.*

*Flor. exempl.
cap. 4.*

Eccles. Hist. Lib.
4. cap. 23.

Spelm. Con-
cil. Tom. 1.
fol. 62, 64.

Ingulph. Hist.
fol. 889 Edit.
Franc.

first Sound of them, which by Writers hath been conveyed to our Ears, was but about the Year 670. and that by the Relation of Venerable Bede; yet when he tells us, *Audivit subito in aere notum Campanæ sonum quo ad orationes excitari solebant*, it implies them in use long before; and in our excellent Collections of the *English* Councils, we meet with several Instances of Excommunications decreed, and attended with the Circumstances of taking down the Bells, and Crosses; particularly by Oudoceus Bishop of Landaff, about the Year 550. And then Ingulphus relates, how Turketulas Abbot of Crowland, who died about the Year 870. gave one notable great Bell to the Church of that Abby, which he called *Guthlac*; and afterwards that he gave Six more, viz. Two great ones which he called *Bartholomew*, and *Bettelin*; Two middle ones, call'd by him *Turketul*, and *Tatwin*; and Two little ones, by him named *Pega* and *Bega*, all which being rung together, Ingulphus says, *Non erat tunc tanta consonantia Campanarum in tota Anglia*, It was the best Ring of Bells in all *England*. And not long after that Time
it

it was that *Kinsius*, Arch-Bishop of *York*, built a Tower of Stone very high, to the Church of St. *John* at *Beverley*, and put therein two great Bells; and also took care, that other Churches within his Bishoprick should be furnished with Bells; and in particular the Churches of *Stone* beyond *Humber*, and *Southwellham*, which Precedents being followed by others, it became that no Church was accounted compleat till it was furnished with Bells; the Virtues and Offices of which, and those were esteem'd not a few, were anciently expressed by Inscriptions, commonly upon the Bell, thus,

*Laudo Deum verum, Plebem voco,
Congrego clerum,
Defunctos ploro, Pestem fugo, Festa
decoro.*

Or thus,

*Funera plango, Fulgura frango, Sab-
bata pango,
Excito lentos, Dissipo ventos, Paco
cruentos.*

Q₂

Or

*T. Stubbs. A.D.
Pont. Eborac.
fol. 17^{co}.*

Or thus,

*En ego Campana, nunquam denuncio
vana ;
Laudo Deum verum, Plebem voco, Con-
grego clerum,
Defunctos plango, vivos voco, fulmi-
na frango :
Vox mea, vox vitæ, voco vos ad sa-
cra, venite ;
Sanctos Collaudo, tonitrus fugo, funera
claudio.*

Rat. Divin.

Lib. 1. cap. 4.

Durandus, in plain Song, to the same purpose thus, *Pulsatur & benedicitur campana, ut per illius tactum & sonitum fideles invitentur, &c.* i. e. “ The Bell
“ is Hallowed, and Rung, that by
“ its sound the Faithful might be
“ stirred up, their Bodies and Minds
“ kept Sound, Enemies driven away,
“ and all their Stratagems defeated,
“ the violence of Hail, Tempests,
“ Storms, and Thunder allayed,
“ Lightning and Winds restrain’d,
“ and all Evil Spirits, and Powers of
“ the Air vanquished, &c. As once
upon the Appearance of a Comet,
Plat. in vit. Pope *Calixtus* the Third, ordered the
Calixt. 3. Bells to be rung precisely at Noon,
for

for certain Days, that by virtue thereof, the Mischief threatened might be cast upon the *Turks*, as *Platina* in his Life delivers.

And well might Bells be in great Esteem, if they were thought effectual for all those purposes; as also to drive away Epidemical Diseases, quench Fires, allay Tempests, fright the Devil, &c. And *Paulus Grillandus* relates, that some Mischievous Devils having once caught up certain Women, and carrying them away in the Air, at the Ringing of a Bell before Day, they let their Prize drop, and away they fled. And I have somewhere read, that upon the Death or Murder of *Thomas Becket* Arch-Bishop of *Canterbury*, the Monks persuaded the People for some Time, that the Bells rung of themselves, till the Trick thereof was discovered. Now to induce Bells with such Virtue, and qualify them for such purposes before-mentioned, it was an ordinary Practice, at the first hanging up of a Bell, to hallow it, by applying to it Baptism in a solemn Manner. *Godefridus Epist. de S. Asaph benedixit quoque signa Ecclesiæ Sancti Albani, tam minora, quam majora.* And that Baptizing

Dauroult Flor. Exempl. Cap. 5. Tit. 25.

Grilland. Tract. de fertilig.

Matt. Paris in vita Roberti 27. Abb. S. Alban. fol. 82.

was usually done in this Manner; the Bell being hung up and fitted with a Rope, a certain Number of Rich Godfathers are provided, who holding all of them the Rope in their Hands, the Priest reads, and speaks to the Godfathers, as in the Baptizing of Infants, who answer all together, and give the Name to the Bell, which the Priest then Sprinkles with hallowed Water, and naming the Bell, says, *I Baptize thee in the Name of the Father, &c.* And then the Bell being clothed with a fine new Garment, the Solemnity is finished with Feasting by the Gossips, and presenting of Gifts, which the Priest receives on the behalf of the Bell. And these *Christnings*, as they were called, became by custom so profuse, and chargeable, that it was made one of the Grievances of *Germany*, whereof complaint was made by the Princes there, at their *Diet of Noremberg*, viz. *That several Parishes were impoverished by these and the like Charges*: For it seems it was usual for the Priests, upon small and trifling Occasions, to pretend the Church-yard, or the Bells, were profaned, that they might be hallowed again, and again for their pro-

Centum Gramina. An. Dom. 1521.

profit; and this notwithstanding it had been prohibited in the Capitulars of *Charles the Great*, that Bells should be Baptized.

In the Beginning of the Reign of *Queen Mary* here, when the side of ^{*Heilyn Hist. Reformat. fol. 194.*} Reformation was turned, and many shewed their Zeal and forwardness to comply with the Queen's Intent to restore Popery, amongst the rest, *Dr. Tresham*, a Canon of *Christ's Church* in *Oxford*, caused the great Bell there to be new Cast, and Christened by the Name of *Mary*; much comforting himself with the Melodious sound thereof, when it toll'd to Mass.

But the Memory of these Ceremonies being now almost exploded, the Bells themselves are still preserved, as in their modern and proper Use, being innocently Serviceable to Ecclesiastical, Civil, and Recreative Ends and Purposes. And they are now esteemed part of the Church-Goods and Furniture, and manifest Sacrilege to steal, embezzle or alienate them.

In the Reign of King *Henry VIII.* ^{*Stow's Survey in Faringdon Ward. fol. 357*} there was a Clockier, or Bell-House, adjoining to *St. Paul's Church* in *London*,

THE HISTORY OF

London, with Four very great Bells in it, called *Jesus Bells*. Sir Miles Partridge, a Courtier, once played at Dice with the King for these Bells, staking one Hundred Pounds against them, and wan them, and then melted and sold them to a very great Gain: But in the Fifth Year of King *Edw. VI.* this Gamester had worse Fortune, when he lost his Life, being Executed on the Tower Hill, for matters concerning the Duke of *Somerset*.

In the Year of our Lord 1541. *Arth. Bulkley*, Bishop of *Bangor*, Sacrilegiously sold the Five fair Bells, belonging to his Cathedral, and went to the Sea side, to see them shipp'd away; but at that Instant was stricken Blind, and so continued to the Day of his Death. A sad Peal at parting, and a Judgment of Blindness not unlike that wherewith *Alcinus* the High Priest, was stricken for Offering some Sacrilegious Violence to the Temple, contrary to the Trust and Duty of his Office, according to the Relation of *Josephus*. And I have heard the Case once was, That a great Bell, as it was ringing fell down, and killed one in the Loft: And upon debate, whether this was a Deo-

*Bp. Godwin in
vit. ejus. fol.
650.*

*Joseph. Antiq.
Lib. 12. cap.
17.*

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a *Deodand*, resolved not; in regard it was a Thing already appropriated to some special purposes and services of the Church, it could not be alienated, nor the property thereof vested, or altered to higher purposes of Religion, than it was before.

Of all People, I find the *Irish*, and next them the *Welsh*, to have the most Superstitious Opinion of Bells: We reading of St. *Gildas* his Bell, *Capgrave. fol. 188.* consecrated by the Pope, and sent to St. *Cadoc*, for Men to swear by; of St. *Iltutus* his Bell, and the Miracles done by it; of St. *David's* Bell, *Colgan. Jan. 20. Feb. 4.* and the Curing of the King of *Dublin* by applying it to his Cheek: And *Giraldus Cambrensis* tells this Story of his Time, (*Credat Judæus*) That in the Country of *Lagan*, there was a Bell, which unless it was specially *Topogr. Hibern. dist. 2. cap. 33.* Conjured, and tyed fast every Night by the then Possessor of it, it would be found the next Day in a Church a great way off, from whence they said it was first brought. The *Irish* having an Opinion, that this Bell had a true Sense of its right owner. And the Reverend Bishop *Jer. Taylor*, tells *Epist. to Dissuasive from Popery. 1 par.* another Story of later time, That he was much troubled with Petitions,

to

to have a *Bell restored*, which was in the Custody of a Person of Quality in his Diocese; and the full Value of the Bell would not be accepted, tho' tendered for it; and thereupon the Bishop inquiring into the Reason of that great and strange importunity, found that a dying Person in that Parish desired to have that Bell rung before him to Church, pretending he could not die in Peace, if it were denied him; and that the keeping of that Bell, did anciently belong to that Family, from Father to Son, which seeming nothing but a fond and unreasonable Superstition, the Bishop enquired further, and at last found that they believed this *Bell* came from Heaven, that it used to be carried from one Place to another, to end Controversies by Oath upon it, which the worst Man durst not violate, if he swore upon that *Bell*, and the best amongst them durst not but believe him: and if this *Bell* was rung before the Corps to the Grave, it would help the Party out of *Purgatory*; and therefore when any one died, the Friends of the Deceased would hire it for that purpose, for the Comfort of the Dead, which was

no

Girald. Itin.
Camber. Lil.
 1. cap. 1, 2.

no small Advantage to that Family that own'd the *Bell*.

But to return to our own Country, we may observe, that anciently, *Bell, Book, and Candle* and sometimes, besides the before specified Offices, an extraordinary and dreadful use was also made of Bells here, and that was the Curfing by *Bell, Book, and Candle*: The manner whereof, I hope, will not be altogether impertinent here to relate, and this out of an ancient Festival, and the Articles of the General great Curse, found at *Canterbury*, A. D. 1562. as it is set down by *Thomas Becon*, in the Reliques of *Rome*. This was solemnly thundered out once in every *Reliq. of Rom. fol. 243.* Quarter, that is, as the old Book saith,

The fyrst Sondag of Advent, at comyng of our Lord Ihesu Cryst: The fyrst Sondag of Lenten: The Sondag in the Feste of the Trynityte: and the Sondag within the * Utas of the Blessed *Octaves.* Virgin our Lady St. Mary. At which Action the Prelate stands in the Pulpit, in his *Aulbe*, the Cross being lifted up before him, and the Candles lighted on both sides of it, and begins thus, By Authority God, *Curse against Church-Robbers.* Fader, Son, and Holy-Ghost, and the

the glorious Moder, and Mayden,
 our Lady St. Mary, and the Blef-
 sed Apostles Peter, and Paul, and
 all Apostles, Martyrs, Confessors,
 Virgins and the hallowes of God;
 All thoe byn accused that pur-
 chasen Writts, or Letters of any
 Leud Court, or to let the Proceſſe
 of the Law of Holy Chirch of
 Causes that longen skilfully to
 Chriſten Court, the which ſhuld
 not be demed by none other Law:
 And all that maliciously bereaden
 holy Chirch of her right, or ma-
 ken holy Chirch lay fee, that is
 hallowed and Blessed. And alsoe
 all thoe that for malyce or wrathe
 of Parſon, Vicare, or Priest, or of
 any other, or for wrongfull cove-
 tyſe of himſelf withholden right-
 ful Tyths, and Offerings, Rents,
 or Mortuaries from her own Pa-
 riſh Chirch, and by way of cove-
 tyſe ſaltlyche taking to God the
 worſe, and to himſelf the better,
 or elſe tozn him into another uſe,
 then hem oweth. For all Chry-
 ſten Man and Women been hard
 bound on pain of deadly Sin, not
 onlyche by ordinance of Man, but
 both in the ould Law, and also in
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the new Law, for to pay trulyche to God and holy Chirch the Tyth part of all manner of increase, that they winnen trulyche by the Grace of God, both with her travell, and alsoe with her craftes whatsoe they be truly gotten. And then concludes all with the Curse it self, thus, And now by Authoritie aforesaid we Denounce all thoe accursyd that are so founden guyltie, and all thoe that maintaine hem in her Sins, or gyven hem hereto either help or counsell, soe they be departed froe God, and all holi Chirch : and that they have noe part of the Passyon of our Lord Ihesu Cryst, ne of noe Sacraments, ne no part of the Prayers among Christen Folk : But that they be accursed of God, and of the Chirch, froe the sole of her foot to the crown of her hede, sleaping and waking, sitting and standing, and in all her Wordes, and in all her Werks ; but if they have noe Grace of God to amend hem here in this Lyfe, for to dwell in the pain of Hell for ever withouten End : Fiat : Fiat. Doe to the Boke : Quench the Candles : Ring the
the

the Bell: Amen, Amen. And then the Book is clapp'd together; the Candles blown out; and the Bells rung, with a most dreadful Noise made by the Congregation present, bewailing the accursed Persons concerned in that Black Doom denounced against them. And for Bells thus much.

Images.

In this Inventory of the Churches Furniture, meeting with Images, which were not only very numerous, with great Variety and Curiosity, but also frequently esteemed very necessary and edifying, of which, some mention being made before, I think it not improper now to make some further enquiry, How, when, by whom, and upon what Account, these Images were at first introduc'd into our Churches. And touching this, I find this Narration given, *viz.* about the Year 707. *Egwin* was the Bishop of *Worcester*, and it is Storied, that once upon a Time, the blessed *Virgin Mary* appeared to him, and Commanded him to set up an Image of her in his Church, to be worshipped of the People there. This Vision or Apparition, the Bishop declares to *Constantine*, then Bishop of *Rome*,

Magdeb. Cent.
700. cap. 91,
94, 99.

Rome, and confirms it upon his Oath: Whereupon the Bishop of *Rome*, sends one *Boniface* hither with his plenary Authority, that with *Brithwald*, then Arch-Bishop of *Canterbury*, he should hold a Council at *London*; at which were present both divers Kings, and Bishops; and wherein it was decreed, that, in Obedience to the *Pope's* pleasure, Images should be placed in Churches, and honour'd with Celebration of Masses, and Adoration. This account is given by the *Magdeburgensian Centuriators*, out of *Naucleus* and *Bale*; so far countenanced, that *Kenrid* King of the *Mercians*, and *Offa* King of the *East-Angles*, about the Year 709. by their Royal Charter gave the Place where this Vision was affirmed to be, with several other Lands, in Honour and Memory thereof, for the Building and Maintaining a Monastery of Monks, of the Order of *St. Benet*; exemplified by our learned Collector of the Councils: But this is certain, that in that Charter, there is not the least mention of Images. This was followed by another Commemorative Charter of *Egwin* himself, in the Year 714. and this in pursuance of an Epistle

Spelm. Conc.
Tom. 1. fol.
 208.

*Camb. Brit.
fol. 577.*

*Godwin in
vit. Egwin.
fol. 501.*

file of *Constantine* for that purpose; but neither in this, or in that Epistle of *Constantine*, any mention of Images. The Place where this famous Abby or Monastery was built, was *Eovesham*, or *Evesham*, so called, from the like Vision said to have happened there before to a certain Shepherd called *Eoves*, and after to *Egwin* himself, when as he said, the *Virgin Mary* appear'd to him, with a Book in her Hand, and accompanied with two other Virgins, as his own Charter testifies.

Now, seeing in the said Charters, and Epistle we find no mention of Images, or the Worshipping of them, commanded or commended by the blessed *Virgin*, or any thing else in those Instruments pretended to be said by her for that purpose, or tending that way: or by *Capgrave*, or *Malmesbury*, in their Abstracts of the Life of this *Egwin*; we must elsewhere seek for the Fountain of that Tradition, and that Practice.

For the Tradition, that *Egwin* was admonished by the *Virgin Mary*, in her Apparition, to make her Image, and place it so, as it might be worshipped by the People; without doubt,

doubt, it was a contrivance of the Monks, and patched to the other part of the avowed and then believed Vision, after the Second *Nicene* Council which was held in or about the Year 792. by Virtue of which Coun- A. D. 792.
cil the worshipping of Images was first brought into this Island, (if not into the Christian World) and not before: For it is not likely that the *Images* of *Saints* should be worshipped before the *Saints* themselves were invoked; and it appears plainly enough, as well from the Opinion of *Beda*, and the Esteem that the *Saxons* *Beda de T. n. pl. cap. 19.* here had of Images, and their use, as from many other notable Historical Evidences, that it was not the Practice of those Times, either to invoke *Saints*, or to worship their Images; But for the Name and Authority of *Beda*, in this matter of Images, it is very apparent, that *Baron. ad An. ronius*, *Binius*, and other *Romanists*, *C. 714.* have dealt very disingenuously, as to his Testimony; for whereas in his Relation of the Address of *Austin*, and his Companions, to *Ethelbert*, the *Saxon* King of *Kent* at their first coming, he tells, that they carried be-
R fore

fore them, as a Banner, the Sign of the Cross, with the Representation of our *Saviour* on it; these would thence infer the Worshipping of Images in those Days, when in Truth, no such thing can be collected from *Beda*; nothing of Worship, but an Honourary Use of that Badge of their Profession. And a Learned Jesuit confesses, That for the Four first Centuries, and farther, there was little or no use of Images in the Temples, or Oratories of the Christians. But presently after the said Second *Nicene* Council, *Charles* the Great, sent a Complementary Epistle, with the Acts of that Council to *Offa* King of the *Mercians* here: and of what Import, both the Epistle, and those Acts were, take it as fully related by *Hoveden*, thus, *Anno 792. Carolus Rex Francorum misit Synodalem librum ad Britanniam, sibi à Constantinopoli directum, in quo libro (heu prob dolor!) multa inconvenientia, & veræ fidei contraria reperi-ebantur: maxime quod pene omnium orientalium doctorum non minus [quam trecentorum, vel eo amplius Episcoporum, unanimi assertione confirmatum fuerit, imagines adorari debere, quod omnio Ecclesia*

Petavii Dog.
mat. Theol.

Tom. 5. Lib.

15. cap. 13, 14.

Rog. Hoveden
pars prior. fol.
405.

clesia Dei execratur. Contra quod scrip-
sit Albinus Epistolam ex autoritate Alcuinus.
divinarum scripturarum mirabiliter affir-
matam. i. e. " In the Year 792. Charles
 " King of the French, sent into Bri-
 " tain, a Synodal Book, sent to him
 " from Constantinople, in which (alas!)
 " were found many things inconve-
 " nient, and contrary to the true
 " Faith: especially in this, that it
 " was established by unanimous con-
 " sent of almost all the Doctors and
 " Bishops of the East, no less than
 " 300. that Images should be wor-
 " shipped, which the Church of God
 " doth altogether abominate. Against
 " which *Albinus* wrote an Epistle for- *Alcuinus*
 " tified with the Authority of the Ho-
 " ly Scriptures: With which agrees,
 both in the Relation and in the
 Complaint, *Sim. Dunelmensis, Matt. Sim. Dunelm.*
Westminster, and others. Which new *Hist. Coll. 3.*
 Doctrine or Article, being so disgu- *M. West. ad*
 sted in the World, it produc'd the *An. 793.*
 Council or Synod of *Francford* within
 a Year or two after, consisting of above
 300 Bishops and Fathers; wherein
 the Decree of the Second *Nicene*
 Council for the Worshipping of Ima-
 ges was condemned, as in the Col-
 R 2 lection

Melch. Goldastus Imp. Decret. de cult. Imag. Sec. 10. cap. 2.

lection of *Goldastus* may be found: Whereupon grew that great Controversie in the Christian Church about this matter.

But the Innovation succeeded here; for upon the Vision of *Egwin*, the Epistle of *Charles*, and the Authority of the *Eastern Council* (the grossness of the Times, and the tendency of the People Co-operating) Images first got into our Churches, and then it could not be long before they would be worshipped; the Ignorant Vulgar seldom or never making any difference between the Saint and the Image. And then when Images were thus brought into Churches, to colour or obscure the Business the better, about that time it was that the Second Commandment began to be left out of the Decalogue; for King *Alfred*, who began his Reign in the Year 871. Prefaceth his Laws with a Recitation of God's Law, and therein the Second Commandment is omitted, as generally it was afterwards: And the Learned Editor of the *Saxon Laws* tells us, that you will very seldom or never, meet with the Second Commandment in any old

Prefat. in Leges Alured. Archaion. Lambard. fol. 15.

old *Saxon* Copies; for the true Import thereof would have been very contrary to the Practice of those Times, which run so mightily upon the Worship of Images: But being once got in, it was time gave Strength to the Innovation, and Images maintain'd their possession in Churches with a *continuendo* for above *Seven Hundred Years*, until they were Outed here by an *Ejectione Firme* of the Reformation: The Reasons and Grounds whereof are preserved upon Record, in those excellent Homilies of our Church against Images in Churches, and against the Peril of Idolatry: In one of which is this passage, "*It appeareth evidently* Homil. against Peril of Idolat. *by all Stories, and Writing, and Experience, that neither Preaching, nor Writing, nor the consent of the Learned, nor the Authority of the Godly, nor the Decrees of Councils, nor the Laws of Princes, nor extream Punishment of the Offenders in that behalf nor any other remedy or means, can help against Idolatry if Images be suffered to* publicly. And it was for a very good Reason, if not the same, that the *Eutopians* are said to have no
 R 3 Images

Images in any of their Temples;
wherein it seems the ingenious devi-
Utop. Lib. 2. fer, preferred the *Idea* of his own
Common-wealth, before the Pra-
ctice of his own Church.

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C H A P. XV.

Of Monuments, and Sepulture. Most Countries have been very expensive about them. Monuments Erected in several Places for the same Persons. Dead Bodies not suffered formerly to be Buried in Churches. Churches belonging to Abbies of great Reputation in the Matter of Sepulture. Monuments not to be Violated or Defaced upon any Account.

BUT whilst we are thus Surveying the Furniture of Churches, ^{Monuments, and Sepulture.} there are some other particular Objects which as they cannot escape our Eye, so they require some Observation; and those are Monuments, with which we shall first begin. Some Persons in their Censures, have endeavoured to deface all Monuments for the Dead; esteeming them useless, unnecessary and impertinent.

Indeed, a Man's best Monument is his best Actions: A fair Marble may tell the Passenger, that there lies such a Rich, or such an Honourable Person; too often Erected to conciliate Fame, and Respect to his surviving Relations, no way beneficial to the Deceased, and very often insignificant to the Reader. But if any one affects a proper and lasting Monument for himself; let him write his own Epitaph in his Life time, by his Virtuous and worthy Actions; and when he is Dead, the Breast of every good Man will be his Monument, and all Tongues will speak his Epitaph; *Ille veræ sunt Statuæ quæ in hominum mentibus collocantur*, i. e. Those are the true Statues, which are Erected in Mens Minds, as *Tiberius* said, when he forbid Statutes for *Germanicus*. And *Mæcenæ*, in his Oration to *Augustus*, told him the Fate of his Memory, thus, *Si bonus fueris &c.* i. e. If thou beest Good, and Rulest with Equity the whole Universe will be thy Temple, every City thy Monument, and all Men thy Statues, in whose Minds thy Glory shall for ever be Engraven. Upon which ground

Tacit. Anal.
Lib. 2.

Dion. Lib. 52.

ground it was, that a notable *Grecian* would not so much as suffer his Picture to be taken in his Life time, because he would be remembered only by his Actions. And the whole Commonwealth of the ancient *Indians* would never suffer any Sepulchres to be Erected over their Dead; because they thought no Man worthy to be remembered any longer, than during the Remembrance of his Vertues. However custom hath so prevailed in most Ages, and Places, that after the Interment of Persons of Honour and Quality, their surviving Relations have Erected costly *Monuments* in Honour and Memory of the Deceased. And some whilst they have been living, have provided *Monuments* for themselves; in which, of both kinds, excessive costs have been expended: And this being much in Practice amongst several of the *Heathens* when they were demanded why they built sumptuous and glorious Sepulchres but low and mean Houses; answered, because in the one they sojourned but a short Time; in the other they were to dwell for ever; as *Diodorus Siculus* tells at large, in his Relations of the *Egyptians*.

*Plutarch in
vita Agefilai.*

Arrian Lib. 8.

*Diodor. Sicul.
Lib. 2. cap. 35.*

Egyptians Magnificence in that matter. And so of the Seven Wonders of the World, Two of them were Monuments for the Dead; viz. the Stupendious *Pyramids* for the ancient Kings of *Egypt*; and the Tomb of *Mausolus* King of *Caria*, built by his Wife *Artemisia*.

The ancient *Persians* were also very costly in this matter of Sepulture: *Brissonus* relates out of *Arrian*, that the Body of *Cyrus* was laid in a Chest of Gold; and *Q. Curtius*, in respect of its Augustness, styles his Sepulchre, *Solium in quo corpus jacebat*; and whereas he gives us this Relation, that when *Alexander* commanded the Sepulchre of *Cyrus* to be opened where his Body lay, intending some Sacrifice or Ceremony (*quasi* a Soul Mass) for the Dead; and thinking to have found it full of Treasure, (according to common report) there was nothing found, but his rotten Shield, two *Scythian* Bows, and a *Persian* Dart and Sword, a Golden Crown, and a Cloak used to be worn by him: All which he covered again, wondering that so great a *Monarch* should be so meanly interr'd. But the Truth was, as other Authors have related, all had

Brissonus de
Reg. Persic.
Lib. 1.
Q. Curt. Lib.
10.

Cui dare vole-
bat Inferias.
Curt.

had been opened, and the vast Treasure there found, pillag'd away some time before. The keeping of this Tomb was religiously committed to the care of the *Magi*, who had a Royal Exhibition for their daily Maintenance. *Josephus* relates, that when *Daniel* flourished in the *Persian* Court, he built a most Magnificent Castle in *Ecbatane*, which remained to his Time, and then seemed as fresh to the Eye, as if it had been but newly finished: that all the Kings of *Media*, *Persia* and *Parthia*, were entomb'd in that Castle, and till that Time, the Charge thereof committed to a Priest, who was a *Jew*.

Plin. Nat. Hist
Lib. 6. cap. 26.

Joseph. Antiq.
Judaic. Lib.
10. cap. 11.

In *Petty France*, at the West End of the lower Church-Yard of *St. Botolphs Bishops-gate*, in *London*, stands a Monument Erected to the Memory of a *Persian* Merchant named *Coya Shawsware*, a principal Servant and Secretary to the *Persian* Ambassador, with whom he and his Son came over: He was aged *Forty Four Years*, and dying here, was there Buried the *10th. of August, 1626.* The Ambassador himself, Young *Shawsware* the Secretary's Son, and many other *Persians* following him to the Ground,

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Ground, with many expressions of infinite Love and Sorrow. The Rites and Ceremonies were performed chiefly by his Son, sitting cross-legg'd at the North end of the Grave, for the Tomb stands North and South: And after he was Buried, some of them came every Morning and Evening at Six and Six, for the space of a Month together, to perform the Remainder of the Rites usual in such Case with that People. The Monument is inscribed with *Persian* Characters, and stands not within, but without the Limits of the Consecrated Ground.

*Diod. Sicul.
Lib. 1, 2.*

*Cook 3. Instit.
fol. 202.*

And thus though the *Persians* were very Sumptuous, yet not comparable to the *Egyptians* in the matter of Sepulture, if we may believe *Diodorus Siculus*, to whom the Reader is referred if he is more curious in this matter: Whilst we look homeward and make Observation, that for this purpose also, many curious and costly Monuments for the Dead have been erected in this Island: And now by the Law they are allowed to be placed in Church, Chancel, Chapel, or Church-Yard; being esteemed as the last work of Charity to the Deceased,

ceased there resting in hope of a glorious Resurrection. Besides these *Monuments* with the Epitaphs and Inscriptions, have oftentimes proved useful in several respects; as for Evidences and Proofs of Descents and Pedigrees; and of Titles to Land and Inheritance; to certify the Times when Persons died; and to put the living in Mind of their latter End.

Epitaphs.

Under these were laid up in Urns, Coffins, Chests or otherwise, as in Cabinets, the Ashes and Relicks of Mankind, consign'd and consecrated to Oblivion and Rest: And therefore the Heathens frequently subscribed their Urns, thus *Diis manibus Sacrum*; as the Christians their Monuments often, *Deo Opt. Max. Sacrum*.

Monumentum, seu Monimentum, quia monet mentem.

And here we may observe further, that as the *Romans* usually began their Epitaphs with the Initial Letters of *D. M.* for *Diis Manibus*; *D. M. S.* for *Diis Manibus, Sacrum*; and *Hic situs est Hospes*, as pointing to the Reader: So the *English*, with other Christians, began theirs with these and such like, viz. *Hic Deponitur. Hic Facet. Hic Tumulatur. Hic situs est.* And in later Time, after the ancient manner,

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ner, *Posteritati sacrum. Deo & Posteris. Memoriae sacrum. Virtuti & Honori sacrum, &c.*

In this matter of Monuments and Epitaphs, it will be at this Day, I think, not very easy to find in *England* any Monuments, I mean in Churches, much less an Epitaph, ancienter than the Conquerors Time. The Reason may be, either because the Ages before were not very ambitious of either; or else because all, or most of our *Churches* now standing, were built since that Time; or enlarged, altered, or transformed to that state wherein now they are, to the Obscuring, or Burying of the very Monuments themselves, if any such had been there before. And generally the ancient Custom was to put *Laminam plumbeam* a Plate of Lead, with the Name of the Dead upon it, into the Sepulchre with the Corps, of which there have been many discoveries. Memorable that of the Famous King *Arthur*, whose Body being sought for by King *Hen. II.* from the Hints of a *Welsh* Bards chanting, when they had digged Seven Foot deep in the Earth, they found his Tomb or Grave-Stone, on the

*Cambd. Brit.
in Somerset-
shire. fol. 228.*

the upper part whereof was fastned a broad Cross of Lead, with this Inscription in barbarous Letters, *Hic jacet Sepultus inclytus Rex Arturius in Insula Avalonia.* But after the Conquerors Time, Monuments and Epitaphs became very frequent, several of which were made for Persons who had been Dead some Hundreds of Years before: As that Epitaph for King *Ethelbert*, the first converted King of the *Saxons*, was made, no doubt, long after his Death by some Rhiming Monk, viz.

*Rex Ethelbertus hic clauditur in Poliandro,
Fana pians cere Cbristo meat absq.
meandro.*

Famous King *Ethelbert* lies here,
Clos'd in this Poliander,
For hallowing Churches he goes clear
To *Christ* without Meander.

If the Reader would gratify his Curiosity any further, as to this matter of Epitaphs, he may have recourse to Mr. *Cambden's Remains*, where he will find a large Collection of them, some Ancient and Modern, some Bar-

Barbarous and Elegant, and others Serious and Jocose; wherein the Ebb and Flow of Learning, the Humours of the Times, and Fancies of the Composers are truly and plainly discovered.

Moreover it was anciently practised for Persons of the better Quality, to have Monuments Erected for them in several Places. As I remember

*Tit. Liv. Dec.
4 Lib. 8.*

Titus Livius relates how the great *Scipio* had Monuments Erected for him after his Death, at Two Places, viz. at *Rome*, and at *Linternum*, and that from thence, such uncertainty arose about the Place of his Death, that the Historian professeth himself almost distracted what to set down for a certainty therein. So at *Lydda*, a City of *Palestine*, there was a

*Guil. Tyrius de
Bel. Sac. Lib.
7. cap. 22.*

Magnificent Temple set up by the Emperour *Justinian*, to the Honour of *St. George*, and the Place from thence, by the Christians called *St. George's*; and all this from an Opinion that *St. George* suffered Martyrdom in that Place, grounded upon this, that there was found an empty Cenotaph, or Monument in that Place for the Preservation of his Memory, which was mistaken to import he

he had been there Buryed. As from the same Belief and Reverence, a Traveller tells us, that all the *Mahometans* who come back from their Pilgrimage to *Mecha* through *Palestine*, make their Visits with Prayers and Gifts, to the Sepulchre of St. George at *Lydda*, or *Diospolis*, for they are both one, esteeming him to be *Suae Sectæ Protector eximius*: And for this Reason they spare his Image, where-ever they find it, though they demolish those of all other Saints. And more lately, *Don John of Austria*, Governor of the *Netherlands* for *Philip II.* King of *Spain*, dying at his Camp at *Buge*, was carried from thence to the great Church at *Namure*, where his Funerals were solemnized, and a Monument to Posterity erected for him there, by *Alexander Farneze*, the Prince of *Parma*; afterwards his Body was taken in Pieces, and the Bones pack'd up in Mailes, were privately carried into *Spain*, where being set together with small Wires, the Body was re-joined again, which being fill'd or stuffed with Cotton, Arm'd and richly Habited, *Don John* was presented to the King intire, leaning upon his

*Johan. Coto-
vic. Itin. Hie-
rosolym. Lib. 2.
fol. 137, 343.*

A. D. 1578.

*Fam. Strada
de Bel. Belg.
Lib. 10.*

Commanders Staff, and looking as if he were alive and breathed; afterwards the Corps, being carried to the Church of St. *Laurence* at the *Escurial*, was there Buried, near his Father, the Emperour *Charles* the Fifth, with a fitting Monument Erected for him.

And several the like Instances we find here at home, not to insist upon Queen *Elizabeth*, who had Monuments set up for her in no fewer than Four and Twenty Churches in *London*; but as is observed by some, several of them might be but Honorary Tables and Memorials set up by grateful and sorrowful Subjects, to the Honour and Memory of the best of Princes. Sir *John Mandevill*,
Weaver Fun. Mon. fol. 567. as he was Born, so a suitable Monument was set up for him at St. *Albans*; and at this Day, his Monument, with a fitting Epitaph upon it, may be seen at the City of *Leige*, beyond the Seas, where he died in his Travels. So in the Parish Church of *Sibble Henningham* in *Essex*, there was a Tomb Erected Arched over, and thereupon engraven *Hawks*, as if they were flying in a Wood, to the Memory of Sir *John Hawkwood*, who
 signalized

signalized his Valour in *Italy*, on behalf of the State of *Florence*, where he died, was Buried, and had a curious Monument there made for him, to A. D. 1394. perpetuate his Fame and Memory, and remaining to this Day. And *Simon Sudbury*, Arch-Bishop of *Canterbury*, who was slain at *London* by the Rebels, in the Reign of King *Richard II.* had a Tomb or Monument made for him in the Church of *Sudbury* in *Suffolk*, where he was Born, and whence he took his Name, and also in his Cathedral Church at *Canterbury*; but where his Corps was actually inter'd, is yet a *Quære*. But this use of making several Monuments, for Persons in several Places, occasioning a great uncertainty, as to the Places of Mens Death, which in some Cases might be necessary to be known, it was not much practised, and at last quite left off.

Somner. Antiq. Cant. fol. 236; 264.

For the Model or Fashion of Monuments, they generally are different and various, according to the several Fancies and Abilities of the Directors and Workmen; only those whose *Effigies* are Drawn or Cut, lying along in a cumbent Posture, the Heads are always placed towards

the West, looking up into the East, in which Quarter of the World, they hope for the Appearance of the Sun of Righteousness at the Resurrection; only I have observed that *John Lord Williams of Tame, Com. Oxon.* lying Buried in the midst of the Chancel of the Church of *Tame*, there stands a fair Tomb Erected to his Memory, whereon do lie the *Portraits* of himself, and of one of his Wives, in white Marble, but with their Heads towards the East, counter to all other that ever I have observed. Which brings to my Mind something touching the Manner of the Interment of *Diogenes*, which is this. It is Storied to be a Custom among the People of *Megara* in *Greece*, to be Buried with their Faces downwards; *Diogenes* gave this Reason why he would be Buried after the same Way, that seeing all Things were (according to his Opinion) to be turned upside down, in succeeding Times, he by this Posture should at last be found with his Face upwards, and looking towards Heaven.

Sepulture.

Here it will be proper, if not necessary, to be advertised, that anciently

ently it was not sufferable for Dead Bodies to be Buried in Churches; fuitable to the Custom both of *Jews* and *Gentiles*, who Buried in the Fields, or in Gardens, but by no means within the City Walls: as it was of old forbidden by the Law of the Twelve Tables, to bury within the Walls of any City; seconded by one of the Constitutions of the Emperor *Antoninus Pius* for that purpose, as *Jul. Capitolin. in Ant. Dio.* *Julius Capitolinus*, in his Life hath it. And this Usage was observed by the *Christians*, all along till the time of *Gregory the Great*; for then it was the Priests and Monks began to pray, and perform Offices for Souls departed, and for their more Ease and better accommodation therein, it was first indulged to have Sepultures near the Churches; *Gregory* himself, with several other *Popes*, being Buried in the outmost Porch, before the Church of *St. Peter*, as *Onuphrius* annotates to *Platina*. And so it was that *Cuthbert*, the Eleventh Archbishop of *Canterbury*, happening to be at *Rome*, and observing the Way of Burial there, obtain'd from the *Pope* a Dispensation, for making of Cœmiteries or Church-Yards within

Alex. ab Alexand. Lib. 3. cap. 2. Casaubon in Sueton. in August. Cicero. de Leg. Lib. 2. Jul. Capitolin. in Ant. Dio. Durant. de Rit. Eccl. Cathol. Lib. 1. cap. 23. Onuphrius in vit. Gregorii. Matt. Westm. ad An. 752. Iste primus summi Pontificis auctoritate & Reg. Angl. permissione in Ecclesia Christi Sepultus est Geruasius Derobern. 1295, 1767.

Col. W. Thorn.
2210.

Hen. Huntingd.
fol. 325.

Baron Annal.
An. Cbr. 336.

Towns and Cities throughout *England*; and particularly for himself, that he might be Buried in his own Church, within the City of *Canterbury*, whereas before, all the Preceeding Arch-Bishops, being Ten, and Eight Kings of *Kent* from *Ethelbert*, were carried out of the City to be Buried at St. *Austin's* without the Walls; and this in Pursuance of the Provision for that purpose, made in the Third *Ethelbertin* Charter; of which said Arch-Bishops, the Six first were Buried in the Church Porch; to which Place, *Austin* himself was translated, being at first Buried at a greater Distance; which proving too little to hold any more, the Four others were Buried in the Monastery, till *Cuthbert*, as was said before, was the first that is brought into the City to be Buried there; whereas before, all Burials were abroad. So *Baronius* out of St. *Chrysostom*, and others delivers, *Non intra Basilicam, &c. i. e.* That the *Constantinopolitan* Emperours were Buried, not in the Church, but in the Porch at first; but that in Process of Time, not only the Emperors, but Bishops also, were ordinarily Interred

red in the great Church there. And it was not presently that the Bodies of great Persons Deceased were laid in Churches here; for, besides those before mentioned, I observe that the Two Eminent Founders of the great Monastery at *Coventry*, *Leofrick*, and *W. Malmesb.* *Godiva* his Lady were not Buried in *fol. 289.* the Church, as afterwards became frequent, but in the Two Porches. *Dudg. Warw.* But afterwards by Degrees, it be- *fol. 100.* came customary to Bury those of the better sort in the Churches themselves: Wherein I doubt there is little regard to this Canon of King *Edgar*, *Docemus etiam ut nemo* *Can. Reg. Ed. gari in Spelm. Concil Tom. 1.* *quempiam in Ecclesiâ sepeliat, quem non* *fol. 451.* *constat ex vitæ prohibitate Deo placuisse,* & *ex eo judicetur hujusmodi sepulturâ* *Archaion. Sax. fol. 68.* *dignus*, i. e. That none but good Men and Religious, should be Buried in Churches, as only worthy of such Sepulture; seconded by another Constitution to the same purpose. *Id. fol. 590.*

And here it is to be observed and known, that the Churches belonging unto Abbies and Monasteries, were ever in Reputation above ordinary Parochial Churches, especially in the matter of Sepulture: For

observable it is, that our Ancestors generally desired to be Buried in a Monastery, rather than in a Parish-Church, in confidence, (according to the Persuasion of those Times) of some Benefit to their Souls in the other State, by the Prayers of the Professed there, who usually prayed for the Souls of such as were Buried in their Limits; of which, several Instances there are in an old Manuscript of the State of the Church of *Durham*, lately made publick; and elsewhere. And in the Annals of *Ireland*, subjoined to the noble Work of our *Britannia*, it appears, that most of the great Men in former Times, who died in that Kingdom, were Buried in Monasteries and Convents. And by reason of this usage, Monasteries in time obtain'd a kind or right of Burial, before any other Parochial Church, if the Dead Party had made such choice, and desired the same: And it is noted by Mr. *Selden*, from an old Synod of *Ireland*, held about the Elder Times of the *English* Church, That any Man might bequeath his Burial to what Abby he pleased, which then should have the Apparel of the Dead, his Horse, and

*Rites and
Mon. of Durh.
fol. 100.*

*Seld. Hist. of
Tiths. Cap. 9.
fol. 263.*

and his Cow, for a *Mortuary*; and all this in Contemplation of some Ease to the poor departed Soul, by Offices and Prayers in that place performed; especially if the Corps had some Religious Garment put upon it, as was also then usual; so was it for a more certain Benefit, which thereby always accrued to the House, that never gave admittance to a Dead Guest, without Payment of a good Income by the Executors. And we read of King *John*, that being Buried at *Worcester*, under the high Altar, was also wrapped in a Monks Cowl, which the Superstition of those Times accounted Sacred. And I find also, that some of the Honourable Family of the *Hastings*, were Interred in Habits of the *Friars Minors*, in their Convent Church at *Coven-*
try.

*W. Dugdale
of Warw. fol.
115.*

For as that Order was in great Esteem, so the Religious Persons of all Orders were much trusted and employed in making of Wills and Testaments, by which they wanted not seasonable Opportunities to prompt the dying Party to Acts of Charity, and particularly for a good Legacy to accompany his Corps to their
 Con-

Walsing.
Hist. in Edw.
 1 fol. 20.

Tot vultures
ad unum Ca-
daver.

Apud Lectum
ægroti, spec-
saute Christo.

Convent. But *Thomas Walsingham* is very bitter against this Practice of the Friars; for speaking of the Death of Queen *Eleanor*, Mother of King *Edward III.* he thus proceeds, *Sepul-tum est Corpus ejus, &c. i. e.* “ Her
 “ Body was Buried in the Mona-
 “ stery of *Ambresbury*, and her Heart
 “ at *London*, in the Church of the
 “ *Friars Minors*, who like the Friars
 “ of all other Orders, challenged part
 “ of the Bodies of all great Persons
 “ dying, like greedy Dogs, every
 “ one snatching for a Piece of a dead
 “ Carcase. Indeed the witty *Erasmus*
 in his Colloq. *Funus*, prettily sets out the Heats between a Parochial Priest, and some of the Friars upon this account, even at the Bedside of a dying Man; whom neither the Languishing poor Man's Condition, nor the Presence of the Consecrated *Host*, could restrain from Raillery, and most bitter Invectives against one another.

And here we may further observe, that altho' now it is, and for a long Time hath been usual to erect *Monu-ments* in Churches, in Memory of Persons there interred; yet they are to be so placed, that they be not prejudicial to the Celebration of Divine Service;

vice; and for that Reason, not to be set up or continued without allowance of the Ordinary. But when they are placed or fixed; or if that any Coat Armour, and Penons with Arms, or other Ensigns of Honour, be set up in a Church, in Memory of a *Nobleman, Knight, Esquire, &c.* there Buried, befitting his Quality and Degree; although to some purposes, the Freehold of the Church is in the Parson, and that these be annexed to the Freehold; yet cannot the Ordinary, Parson, Church-warden, or any other, deface or take them down, but he is subject to an Action to the Heir, and his Heirs, in Memory of whose *Ancestor* the same were at first set up. And for the defacing, or pulling them down, the Wife, or Executor, that set them up, may have the Action during their respective Lives, (as the Lady *Wiche* had in the Case of 9 *Ed. 4.* 14.) and after their Deaths, the Heir of the Dead, and his Heirs, shall have the Action; these Arms and Monuments of the Dead, going as Heir-looms, to the Heir, in manner of Inheritance. And all this was resolved by the Court of *Common-Pleas Mich. 10. Jac. the 1st.* *And*

Crook 2. Rep. in Frances & Leys Case. 366. Camstel. lat.

Fern Glory of Gen. fol. 83.

Corven and Pym's Case. Cook 12. Rep. fol. 105.

And herewith agree the Laws of other Countries, viz. *Actio datur, si quis Arma in aliquo loco posita delevit, seu abrasit.* And in the Beginning of the Reign of Queen *Elizabeth*, when many Relicks of Popish Superstition were demolished in Churches, some abuses were offered by Covetous and Ignorant Persons, to some costly and innocent Monuments of the Dead; for stopping of which, the Queen set forth a Proclamation, severely prohibiting all such Disorders, under pain of Fine and Imprisonment, besides the Repairing of the thing broken, or spoiled: And although the said Proclamation was Printed, yet her Majesty to shew her great Zeal in the Thing, was pleased to sign every Printed Copy with her own *Hand*, which were very numerous, to be dispers'd throughout all her Dominions. Which Proclamation was seconded by another to the same purpose in the *Fourteenth* Year of the *Queens's* Reign, charging the Judges of Assize to inquire into the Abuses therein, and to see due Punishment, and Reformation thereof made.

Creek 2. Rep.
ut supra.

In the aforesaid Case between *Frances* and *Ley*, in the *Star-Chamber*,
It

It was further resolved, That neither the Ordinary himself, nor the Churchwardens, can grant License of Burying to any within the Church, but the *Rector* only; because the Soil, and Freehold of the Church is only in the Rector, and in no other. And further, that it is not lawful for any to break, or deface any Superstitious *Pictures* in any Window of a Church or Isle, but the Ordinary only; and if any one do so, without the Order or Licence of the Ordinary, he shall be bound to his good Behaviour; as was done in one *Prickett's Case*, by Sir *Christopher Wray*, Lord Chief Justice of the Kings Bench.

And indeed, Monuments, that have been Erected in Memory of the Dead, have in all Ages been had in venerable Esteem, insomuch as amongst the *Romans*, the Defacing or Violation of them was punished by severe Pecuniary Mulcts, cutting off Hands, Banishment, and sometimes by Death; and the famous Lawgiver *Solon* made a Special Law for this purpose. It would be too great a Parergon here to enlarge upon the Sense, and Customs of Nations in this matter of Se-

*Alex. ab Alex-
andr. Lib. 6.
cap. 14.*

*Cicero de Leg.
Lib. 2.*

Lib. 3. cap. 2. Sepulture and Monuments : *Alexander ab Alexandro*, hath much of Collections to this purpose, to whom the more curious are referred : But all have agreed in and conspir'd a due Veneration to the repose and quiet of the Dead : sufficiently known is that noble Check which *Lewis* the *French* King gave to some of his Courtiers, who prompted him to demolish the Monument, and disturb the Bones of the Renowned Duke of *Bedford*, who in his Time, had been the Scourge of *France* : Answerable *Herodot. Lib. 9* to that of *Pausanias* King of *Sparta*, who having slain in Battle *Mardonius* the *Persian* General, and being advised by *Lampon* one of his Followers, to hang up the Body of *Mardonius*, as *Mardonius* had formerly done to King *Leonidas* ; answered no, for in so doing, said he, I should shew my self a right *Barbarian*, and no true *Grecian*. And this, amongst others, remains an expungible blot on the Memory of *Scylla*, that would not be content with the Death of his Enemies, but often caused their Bones to be digged up, and thrown into the River, as he did to the Body of *Marius* ; and therefore he appointed

Speed Chron.
fol. 824.

Plutarc. in
Scylla.

pointed that, when he was Dead, his Body should be burnt to Ashes, lest it should be used in like manner by his Enemies. Of this respect to a Dead Enemy, we have notable Instances in the barbarous *Turks* themselves; for the most Famous *Godfrey* of *Bulloign*, dying at *Jerusalem*, was Buried in the Temple of the Sepulchre there, where his Tomb and Epitaph, remain unviolated at this Day; with that also of *Baldwin* his Brother and Successor in the Kingdom, as a late Traveller testifies: either out of some Honour those *In-*

Hic jacet inclytus Godfrid. de Buglion, qui totam istam terram acquisivit cultui Christiano, cuius Anima requiescat in pace. Geo. Sandy's fol. 163.

fidels bear to their Memories; or out of a valiant Scorn to fight against Dead Bones; or perchance minded as our King *John*, who being advised once to untomb the Bones of an Enemy; O, no, said he, I wish all my Enemies were so at rest.

And so great is the Veneration the *Turks* have, not only for their own Sepulchres, but those of other Nations, that the Violating or Robbing of them, is esteemed one of the highest Crimes; as *Thevet* tells us, that the great *Selim* in his Expedition against *Egypt*, from which he returned Victor, caused several of his own Soldiers

Thevet Rer. Turc. cap. 7.

THE HISTORY OF

Soldiers to be severely punished in Syria, for having opened a Grave of a Jewish Physitian, in hopes of finding some Treasure there; fourteen of which being hang'd, three impal'd or gaunch'd, and others put to Death by other Tortures.

Indeed the truly valiant Man always owns this for his *Motto*, *Satis est prostrasse*; accounting it as ridiculous, as unmanly, to wrestle with a Shadow or a Ghost; and that it is inhumane to pursue even an Enemy beyond the Grave. And therefore we find, that the ancient Church in her *Hymns*, and *Antiphones*, often salutes the Nails and Cross with Epithets of Sweetness and Gladness, as being somewhat Instrumental in the great Work of Man's Redemption; but the Spear which pierced *Christ* when he was Dead, it always calls *Dirum mucronem*.

Cook 3. Instit.

10. Jac. 1.

Amongst the Remarks of the Violation of Sepultures, I meet with this strange Case, viz. At *Lent Assizes* holden at *Leicester*, *An. 10. Jac. 1.* The Case was, one *William Haynes* had in the Night time digged up the several Graves of Three Men, and one Woman, and took the Winding Sheets from

Hayns's Case.

from the dead Bodies, and Buried the Bodies again. And for the rareness and strangeness of the Fact, being *Furtum inauditum*, all the Judges of *Sergeants Inn* in *Fleet-street* met to advise about it. And they all resolved, That the Property of the Sheets must be in some Body, *viz.* the Executor, or Administrator of the dead Party, or they who had property in them, when the dead Body was first wrapped therewith: For the dead Body is not capable of any property; but if Apparel be put on a Boy, it is esteemed a Gift in Law, for the Boy hath capacity to take it: But a dead Body, being but a Lifeless Lump, or *Cadaver*, hath no capacity: but it is bestowed on the Body, for the Reverence towards it, and to express the hope of Resurrection. And then when a Man hath Property in any thing, (as the Executor, or Administrator, or some other once had in the Sheets) he cannot be divested of that Property till it be legally vested in another who hath capacity to take it. And according to this Resolution, *Haynes* was Indicted at the next Affizes for the several takings of these Sheets: And the first Indictment was

T for

Furtum inauditum.

Caro Data vermis.

THE HISTORY OF

for *Petty Larceny*, for which he was whipp'd: and after he was Indicted for the Felonious taking the other three Sheets, and found guilty, and had *Clergy* allow'd him, and being burned in the Hand, escaped the Sentence of Death for that notorious and uncouth Felony.

Grot. Annals,
Lib. 3.

Cambd. Eliz.
fol. 244.

And I should be more sorry to find our Country Men taxed with this kind of Barbarity towards the peaceful monuments of the Dead, were it not done *in Furore Belli*, and upon that account, in some measure excusable, as not to reflect a National Reproach: For when the *English*, who fought on the side of the *United Provinces* of the *Netherlands*, against the *Spaniards*, had taken *Mechlin* by Storm, in the Year 1580. besides the more lawful Plunder of the Town, they spared not the Sepulchres of the Dead, but took away the Grave-Stones, and Materials of Value, and sent them to be sold openly in *England*; as *Grotius* with a little Bitterness in his *Annals* reports it: Resented sufficiently by *Mr. Cambden* also, as not knowing in the least how to excuse it. And thus, tho' the Tomb-Stone is said to be the Bound of Malice, and Death a *Superseas*

Jedeas to all Violent Prosecution, yet sometimes, nay too often, that Proverbial Speech, *Tho' I toil here, I shall one Day rest in my Grave*, hath been crossed and prevented; *Eusebius* writeth that divers Martyrs in *France* were by the Gentiles, plucked out of their Graves, and burnt to Ashes, and then thrown into the River *Roan*. And in our Queen *Mary's* Days, the Bones of *Jo. Wickcliffe*, *Paulus Fagius* and *Peter Martyr's* Wife, were digged out of their Graves, and how used all our Historians relate.

C H A P. XVI.

Of Seats and Pews, when first set up, and how to be Regulated. Of the Promiscuous sitting of Men and Women. Of Church-wardens, by whom, and in what manner to be chosen. Their Offices and Duty; and Capacity as a Corporation. How Rates and Taxes are to be raised by them.

SEATS and Pews occur next to our Observation, and constitute a principal part of our Church Furniture.

Now tho' Churches were always Furnished with some necessary Seats for Ease and Convenience; yet those of that sort which we now have, were set up but at, or since the *Reformation*, for many Ceremonies, at Processions, and other Services, could not be performed, if Seats had been posited as now they are. And for regulating the ancient Seats, such as they

they were, I find this Constitution in a Synod held at *Exeter* by *Peter Wil* Bishop of that Diocese, in the Fifteenth Year of King *Edward III.*

Item audivimus, quod propter sedilia in Ecclesiâ rixantur multoties Parochiani, &c. i. e. Synod. Exon. A. D. 1287. Cap. 12.

Whereas we are given to understand, that the Parishioners do oftentimes quarrel about the Seats, to the great Scandal of the Church, and disturbance of Divine Service, frequently two or more challenging the same Seat; we do Ordain that from henceforth none shall claim any Property in any Seat in the Church, except Noblemen and Patrons: And if any come into the Church to say their Prayers, let them do it in what place they please. From this Constitution, and for other Reasons, I apprehend, that before *Henry VIII.* his time, that is, before the Reformation was begun, there were not any Pews or Seats to be seen in our Churches, except some that were appropriated to Persons of Quality and Distinction: And some are apt to think, that those which our Ancestors then had, were moveable, and the Property of the Incumbent; if so, consequently at his Disposal. For before the *Reformation*, it

was the use for the People to thrust up together near the Priest, without respect to the Condition and Qualities of Persons; and some would place themselves near to some *Altar*, *Pillar*, or *Tomb*, with the Convenience of a Matt, Cushion, or some small Stool, or Form to rest upon. But when the Service of the *Mass* (performed generally at the High Altar, the Priest turning his Back to the People) was laid aside; and Divine Service ordered to be read in a *Desk*, then both that and the *Pulpit* were placed for the most Convenience of the Peoples hearing; and the whole Church furnished with Seats for that purpose; the Ordering of the same, being in the Power of the *Ordinary*, who placed the People, and their Families therein in decent manner, according to their respective Ranks and Qualities, as we see them continued to this Day; and thereupon in time, some Seats became appropriated to some certain Capital Messuages within the Parish.

Some there have been, who have not altogether approved the promiscuous Sitting of *Men* and *Women* together, as now they do in our *English* Churches;

Churches; especially seeing our Women wear no Veils, as they do usually in other Countries, not only in their Churches, but the Streets also; in which matter the *Turks* are so precise, that if a Woman passing by discover any part of her Skin, if it be but her Hand, they esteem her, upon that, dishonest: And it is usual amongst the *Venetian* Women, for their Virgins being once of *Fourteen* Years of Age, till the day of their Marriage, never to step over the Threshold of their Fathers Door, but only on *Easter-Day* to hear Mass, and then to return to their Prisons again, and there abide in Expectation of an Husband. So is it the Use amongst the *Jews*, (who derive the Name of a Virgin, from retiring and hiding her self) at this Day in their *Synagogues* for the Men to be in a Room apart by themselves, and the Women apart by themselves, there passing some thin Partition between them; and a *Rabbin* gives the Reason, That by this means, their Minds may not be led aside to any sinful thought during the time of Prayer. In Imitation whereof, I have heard, that there is a Church lately Built in the Country of the Duke of *Wirtemberg* in *Germany*, at the Duke's

*Leo Modena.
Hist. of Jewish
Rites. Cap. 10.*

*Tertul. de ve-
land. Virgin.*

Charge; the Fashion of which is so contriv'd, that neither the Men see the Women, nor the Women the Men, yet both hear the Minister sufficiently alike. This Obscuring of Women, especially of Virgins, and of them especially in time of Divine Service, is notably enforced by *Tertullian* in a set Treatise on that matter. But there are others again, who endeavour to justify this practice of Men and Women sitting together in our *English* Churches, (and I wish their Arguments may hold) from the innate Innocency, and Temper of the People, as not so inclinable to any Jealousie towards their own Properties, or to give, or receive the Temptation of Lightness in such promiscuous nearness, as is experienced in other Countries: and as being to this Day indued with a most singular Modesty, derived from their Ancestors or Predecessors, in this Island, witness that smart Repartee of a Noble *British* Lady, who hearing her self, and her own Country-Women upbraided for Lightness and Indecency, by the Empress *Julia Augusta*, by reason of their Familiar Converse with the Men: Answered quickly, That it was

*Dio. Cass. in
vita Septim.
Severi.*

was the Property and Genius of the *Britains* to be honest, even in Private; when the *Roman* Ladies would not blush to act their Lewdness in publick.

As pertinent to this matter, all our Travellers tell us, what Caution is used by the Men there, in the Confinement of their Wives and Daughters, and keeping them out of Sight; that for every little suspicion, they shut their Wives up in Chambers, and carry the Keys with them: Nay they talk of other sorts of Locks and Keys for the same purpose: They likewise tell us that to salute an *Italian's* Wife with a Kiss, is a Stabbing matter: That they seldom or never go forth, but to Church, and then they have an old Woman to attend and watch them; with many other severe Methods of Discipline. And yet notwithstanding all this Circumspection and Guarding, the *Italian* Dames are not observed to be more uncorrupt, than Matrons of other Nations; but they find means to deceive their Husbands, and be dishonest in spite of the most Eagle-eyed Jealousie. Indeed we are told, that anciently, Women were prohibited from entering into the Monastical

Rites and Monuments of
Durham.

Camb. Brit.
in Durham.

monastical Church of St. *Cuthbert*, at *Durham*, beyond a blue Cross in the Pavement, at the lower End of the Church; but that is attributed to be in respect of a pretended Miracle, wrought by St. *Cuthbert* upon a lewd Woman, that would have slander'd and abus'd him: But then there was a certain Building called the *Galilee*, annexed to the Church, where the Relicks of Venerable *Bede* were kept, into which the Women might go, and be comforted by those Relicks, and hearing of Mass said there.

Corwen and Pym's Case.
12 Rep.
Roll's Prohib.
fol. 288.

But, to return to our seats: for those now standing, it hath been Judicially resolved, That the Lord of a *Manor*, or other Person, who have had House and Land in the Parish time out of Mind, and have had a Seat in an Isle of the Church, where he and his Family have used to sit, and he and his Ancestors have always maintained the said Isle at their own Charge; if the *Ordinary* will dispossess him, he shall have a Prohibition; for it shall be intended that the Party's Ancestors or those whose Estate he hath, have built that Isle, with the consent of the Parson, Patron, and Ordinary, to the Intent, to have

have it *Several* for himself and his Family to sit in, and therein to bury those that die of his Family. But for *Seats* in the Body of the Church, which is common to all the Inhabitants, it belongs to the Bishop or Ordinary to decide all Differences; and to order and dispose them in such manner, as the Service of *God* may be the most decently celebrated, placing the Inhabitants with all Convenience according to their Qualities. But this I conceive to be intended, where there is no Prescription in the Case; for it was resolved in the *Star-Chamber, An. 10. Jac. 1.* That if a Man have a House in a Parish, and time out of Mind, he and all those whose Estate he has therein, have used to have a certain Pew or Seat in the Church; if the *Ordinary* will displace him, he may have a Prohibition; for he hath it by Prescription, and as good Right in the same, as in the House, to which it is, *quasi* an Appurtenance. But then the Ordinary shall dispose of common and vulgar Seats, where there is no such Prescription. And to maintain such a Prescription, it is necessary the Party also prescribe, that he and all those whose

*Huffey and
Kath.*

*Leighton's
Case. in Cam.
Stellat. Pasch.*

10 Jac. 1.

whose Estate he hath, have used Time out of Mind, at their own Charge, to maintain that *Seat* or *Pew*, and therefore had the sole use of it, as in Case of an Isle or a Side-Chapel.

A Person by Prescription, may plead a Right to the Upper, Second, or Third Place in a Pew: And suppose a Controversie should arise about these several Places, the Bishop or the Ordinary may Inhibit, or prevent them from making a Disturbance till the Right be try'd and settled by the Cognizance of the Law.

Francis Harvey, brought an Action upon the Case, against *Thomas Percival* Vicar of *Hardingston*, Com, *Northampton*; Whereas he the said *Francis* was seized of the Manor of *Ravenscroft*, and of a Capital Messuage in the Parish of *Hardingston*, and that he and all those whose Estate he hath there, had enjoyed Time out of Mind, an Isle in the said Church of *Hardingston*, for Seats, and a Burying Place for those of his Family: And whereas the Father of the said *Francis*, died in the Manor-House afore-said, the said *Vicar* disturbed the said *Francis*, and would not suffer him
to

to Bury his Father in the said Isle, till he had paid to the Vicar *Six shillings* and *Eight pence* for breaking the Soil, *ad damnum ipsius Franc.* Thirty Pound. In which Action *Francis* also declared, That he and all those whose Estate he had, used to maintain and repair the said Isle. And a like Action for Disturbance of a Seat in a peculiar Isle of a Church is reported by Sir *George Crook*, where- *Crook 2. Rep. Dauny and Dee's Case, fol. 604.* in Judgment was given for the Plaintiff; and there said, that Judgment was given for *Harvey* in the afore-said Action, though it appears not so in the Book of Entries.

Churches being thus Built and Dedicated to the Service of Almighty God, and Furnished with all decent and necessary Ornaments and Furniture, it will not be improper to observe, by whose Care and Charge the same, from time to time, ought to be maintained and repaired.

For the Cathedrals, we remit them to the Care of their respective Bishops, who by their own Providence and Care, aided by the Beneficence of others, do generally keep those excellent Fabricks in due Order and Repair. But then for our Parochial Churches, Church-Wardens.

Guardiani Ecclesiae.

Churches, the Duty and Capacity of the *Church-Wardens*, present themselves next to our Observation; whose Office and Duty, appears partly by the *Common-Law*, and partly by the *Statutes*. But as pertinent to our purpose, we may understand by the way, that in former Times, the Bishops, in their several Visitations, summon'd *Credible* and *Reputable* Persons out of their respective Parishes, especially them that were remote, in order to deliver in a true Account upon Oath, of the Condition of their Churches and Parishes; and it seems that by Degrees, and from the Convenience of it, they were constituted as so many standing Officers: And as the Bishops in some time after, did not make their personal Visitations so frequent, and the Custom of Repairing Churches, at the common Expence, and Joint Charges of every Parish, became an established Rule here in *England*, which was about the Beginning of the *Fifteenth Century*, this useful Office appear'd still to be more necessary. It is thought that the *Juratores Synodi*, or *Synodales Testes*, so often mentioned by our own, and other Writers, presented themselves at those

those Meetings, to give Information to the Bishops, against particular Offenders and Delinquents who had broke the Peace and Laws of the Church: And it is, that from hence, as is reasonably supposed, our *Quest-Men*, who are to be aiding and assisting to the Church-Wardens, are called, *Side-Men*, i. e. *quasi*, *Synod-Men*. Now, by way of regular Procedure, it will be very necessary to know in the first Place, by whom, and in what manner, Church-Wardens are to be Elected; and that, I think, now is generally agreed to be according to the Custom of the Parish or Place; and that generally is for the Rector or Incumbent to choose one, and the Parishioners another: Except in *London*, where the Parishioners choose both; the Reason you will know presently in *Warner's Case*.

At *Rolvedon* in *Kent*, the Custom was as before, for the Vicar to choose one, and the Parishioners another; but the Vicar, by colour of the then late Canons, Elected two, and the Parishioners Elected one, according to their Custom, which the *Ordinary* disallowed, and would establish the two Elected by the *Vicar*; but a Prohibition

Roll's Prohibition. fol. 287.

tion was granted: The like was also against the Church-Wardens chosen by the Minister of St. *Magnus* near *London-Bridge*, by Virtue or Colour of the said Canons, upon surmise that the Parish had a Custom to Elect both.

Warner's
Case. in Ban-
to Regis.
Crook 2. Rep.
532.

Warner's Case was this: *Warner* one of the Church-Wardens of *All-Hallows* in *London* prayed a Prohibition; for that whereas by the Custom of the said Parish, the Parishioners used every Year to choose an Upper Church-Warden, and an Under Church-Warden; that such a Choice being made in the said Parish of the said *Warner*, to be Church-Warden, the Minister notwithstanding nominated one *Carter*, and procured him to be sworn in the Ecclesiastical Court, and *Warner* was there refused; and this by Colour of the late Canons, that the Incumbent should have the Election of one of the Church-Wardens; And this being against the Custom, a Prohibition was prayed, and a Precedent shewed in the Common-Bench, *Pasc. 5. Jac. the 1st.* for the Parishioners of *Wall-brook* in *London*, where such a Prohibition was granted; for it being a special Custom, the Canons

nons cannot alter it, especially in *London*, where the Parson and Church-Wardens are a Corporation, to purchase Lands, and Demise their Lands: and if every Minister there might have Election of one Church-Warden, without the Assent of the Parishioners, they might receive prejudice thereby: And thus by these Cases it appears, that both in City and Country, the Custom of the Place is to be observed.

Church-Wardens being duly constituted by the Common-Law, their Office and Duty is, to provide, repair, and preserve the Goods of the Church, *viz.* The Books, Communion-Cups, Vessels, and Table, with the Cloths, and decent Ornaments for the same; as also the Bells, Organs, Seats that are Common, Doors, Windows, &c. And for this purpose, in favour of the Church, and the better to enable them, the Law doth make, and respect them as a Corporation, that is, Persons of Capacity by that Name, *1 Instit. fol. 3.* to take Goods moveable, and Chattles, and to sue, and be sued at Law concerning the same, for the Use and Benefit of the Parish. Therefore any Man may by Deed or Gift, in his

V

Life

*Fitz. Nat.**Brev. fol. 52,*

54.

Life time, or by his last Will and Testament, give or grant Money, or any moveable Goods to the Church-Wardens, for the Use of the Church or Parish. And this kind of *Gift*, or *Grant*, is so favoured in Law, that it may be made without Words or Writing at all, as if a Man buy a Bell, and hang it in the Steeple; or make a Pew, and set it up in the Church, these are so given and *dedicated* to the Church, that the Party once owning them, cannot have them again. And when Goods are given to such or such a Church, the Property of those Goods immediately Vest in the Church-Wardens, on the behalf and for the Use and Benefit of the Church and Parish. And if the Church-Goods be stolen, the Church-Wardens may have an Appeal of Robbery against the Offender, or proceed against him, as in case of *Sacrilege*. And the breaking of a Church is a like Offence, or greater, with the breaking of a Mansion House; for if a Man break, and enter a Church in the Night, with intent to Steal &c. it is Burglary, for *Ecclesia est domus Mansionalis Omnipotentis Dei*: and the very breaking is Burglary, tho'

*Cook Plac.**Cor. fol. 64.**Dyer. 1. M. 99**Stanford**Plac. Cor. fol.*

30.

*Popham Rep.**fol. 42.*

tho' nothing be taken away. Also if the Church-Goods be otherwise taken away, spoiled, or abused, the Church-Wardens may bring an Action for the same against him that doth it, although it be the Rector or Vicar himself; in which Action they shall recover Damages for the Benefit of the Parish. And as to this purpose, the Case was thus, The Church-Wardens of *B.* brought an Action of Trespass, against one, for taking a Bell out of the Church in the Time of their Predecessors; and Resolved, that the Action in such Case did lie, but because they Declared *ad damnum ipsorum*, whereas it ought to have been, *ad damnum Parochianorum*, it was adjudged against the Plaintiffs. Also it hath been adjudged, that an Action lies, for saying these Words, Thou hast Robbed the Church, and thou hast Stollen the *Lead* from off the Church. And one Dr. *Sybtborp* brought an Action, and recover'd for these Words, See, Dr. *Sybtborp*, is Robbing the Church.

*Mich. 31. Eliz.
Hadman and
Regwood's
Case.*

*Benson's and
Morley's Case,
Crook. 2. part.
fol. 153.*

*Dr. Sybtborp's
Case.*

And thus it appears, that tho' the Goods and Ornaments of the Church, are become things Ecclesiastical, and purely Dedicated to the Church, and

Divine Service; yet for the taking or spoiling of them, the Ecclesiastical Court hath no Conusance, but remedy must be had at the *Common-Law*. To which purpose a notable Record is vouched by Sir *Edw. Cook*, that *William d' Brincle* recovered at the *Common-Law*, by Verdict, considerable Costs, against *Otho* the Rector of the Church of *Beston*, *pro subtractione unius Bullæ Papalis de ordinibus: alterius Bullæ de Legitimatione: & tertiæ Bullæ de veniam exorantibus pro animabus antecessorum suorum*, Which Things in those Days were certainly accounted meerly spiritual.

Then we are further to know, that as for Lands, or Profits of the same, these Officers, *quà* Church-Wardens, cannot by Law meddle with them, as to take Estates in Lands by Name of Church-Wardens only, in Fee-simple for Life or Years, to the Use of the Church; for they are a *Corporation* only as to Goods and Chattels: But by the Custom of *London*, the Parson and Church-Wardens are a *Corporation* there, to purchase or take Lands, to the Use of the Church. And in King *James the First's* time,

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a Case was thus, Two Church-Wardens Sued in the Spiritual Court, for a Levy towards the Repair of the Church, and had a Sentence to recover, and costs given: The one Church-Warden released to the Party Sued, and the other proceeds in the Suit for the Costs, and there the Release was pleaded, but disallowed; whereupon the Party prayed a Prohibition, in which all this Matter was disclosed, and thereupon the *Church-Warden*, now Defendant in the Prohibition, demurred in Law; upon which it was moved to the Court, That this Release by the one, being in the *Personality*, should discharge the entire. But it was Resolved, by all the Court, to the contrary; for Church-Wardens have nothing but to the Use of the Parish, and therefore they are the *Corporation*; and one of them solely, cannot release, nor give away the Goods of the *Church*; and the Costs in this Case are of the same Nature, which the one without the other cannot discharge.

Church - Wardens being thus capacitated for the Use and Benefit of the Church and Parish only; so for

Trin. 7. Jac. 1.
Starkley and
Berton's Case.
Banco Reg.

11 Hen. 4. 21

the better Execution of their Office, in ordering the Concerns of the *Church*, they are enabled by the Law to makes *Rates*, and *Taxes*, upon the Parishioners, for raising of Money; for tho' they be the Agent Officers, yet what they do, must be at the Charge of the Parish; and of which at the Expiration of their Office, they must render a true Account. So that now generally by Law, The *Steeple* with the *Body* of the *Church*, and all *Chappels* and *Isles* lying in common thereunto, with the Fencing and enclosure of the *Church-Yard*, are to be repaired at the joint Costs of the Parish: Private *Chappels* or *Isles* wherein any particular Person claims a Property of Seats or Sepulture, at their own particular Charges: The Chancel generally by the Rector. And it was one of *Canutus* his Laws, *Ad refectionem Ecclesiæ debet omnis populus secundum legem subvenire.*

Church-Rates and Taxes, are made in the most proper and Legal way, by the Church-Wardens and the Majority of the Parishioners; therefore the Parishioners ought to be in the first place summoned to a *Vestry*, that they may jointly, and more orderly make

Jeffrey's Case.
Rep. 5.

Stat. de Circumspecte agatis. 13 Ed. 1.

Inter Leg. Caut. apud Fornal. Coll. fol. 929.

make a Tax; and in Case the Parishioners cannot agree, or refuse, the Church-wardens may make it themselves. And when they have settled their Rates and Taxes, and have received Money or Goods for the Use of the Church, they are accountable for the same to the Minister, New Church-wardens, and Parishioners; and if they refuse to give up their Accounts accordingly, within a Month after their Office is expired, they may be obliged to do it, pursuant to the 89th Canon, upon a Complaint exhibited to the Ecclesiastical Judge.

And now in what manner Money is to be raised out of the Parish by the Church-wardens for Repairs of the Church, is settled and directed by the Resolutions of the Court of King's-Bench in *Jeffrey's Case*, which was thus, *William Jeffrey* brought a Prohibition against *Kensly*, and *Foster*, Church-wardens of *Haylesham Com.* *Jeffrey's Case*
ut supr. Mich.
31. Eliz.
Banc. Reg. *Suff.* for that he dwelling in another Parish, and occupying certain Lands in *Haylesham*, they Sued him in a Court Christian for Money Assessed upon him for those Lands which he Occupied in *Haylesham*; but a Con-

sultation was granted : for it was resolved that *Jeffrey* was a Parishioner of *Haylesham*, though he dwelt elsewhere, for that purpose to be contributory to the Repair of the Church ; but where there is a Farmer of Lands, the *Lessor* that receives the Rents, shall not be charged, but the Farmer is the Parishioner chargeable in that Case, and the receipt of Rent makes not the *Lessor* Parishioner. And Sir *Christopher Wray*, chief Justice said, that seeing the Court Christian hath *Conusance* of the Repairs of the Church, he would have the Opinion of the Professors of the civil Law ; whereupon divers of them under their Hands, certified to the Court, That *Jeffrey*, by their Law, was a Parishioner of *Haylesham*, as to that purpose for Repair of the Church ; and that the Church-wardens, and the Major part of the Parishioners assembled (upon general Warning given) may make a Taxation for that purpose ; but the same is not directly to charge the Lands, but the Person in respect of the Lands, for equality and indifferency.

In the Second Year of *King Charles I.* *Popham's Rep. Mich. 2. Car. 1. fol. 197.* it was moved by *J. S.* in the *King's Bench*, for a Prohibition to the Ecclesiastical Court, and shewed, or surmised, that the Suit in the Ecclesiastical Court was for Money, which by the Assent of the greater Part of the Parishioners was Assessed upon the said *J. S.* for *Reparation* of the Church, and for the *Re-casting* of their Bells; and the Truth was, it was for making of *New Bells*, when as there were *Four Bells* before; and therefore prayed the Prohibition, in regard the making of more new Bells was matter of Curiosity, and not *Roll's Prohibition. fol. 291.* Necessity, for which Parishioners, as was said, are not chargeable against their Wills. But the Court denied the Prohibition; and so *J. S.* was left to contribute with his Neighbours for the *new Bells*. For the Court resolved, that in this Case, the Assessment by the Major part of the Parishioners, binds the Party, altho' he assented not to it.

C H A P. XVII.

A short Account of several Officers that were appointed to serve, and used to attend in our Parochial Churches, viz. The Presbyter, Diaconus, Sub-diaconus, Lector, Exorcista, &c. The Conclusion, improv'd by a Divine Contemplation from the whole.

Officers.

HAVING Discours'd thus much of Church-wardens, and of their Office, Duty, and Capacity; I shall now take notice, and give a short Account of some other Officers, whose suitable and serviceable Designation, was more immediately to attend within the Churches, without whose Vigilance and Assistance the Divine Service and Worship of the Churches to which they belong'd, could not well be carried on and performed. Officers proper and useful, have been always appointed to serve, and attend in Churches; and for those in *Cathedrals* and *Monasteries*, we shall not
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at this time make any inquiry about them; being various and different assigned and accommodated by their Chiefs respectively unto such Offices and Services, as the Concern and Constitution of each place did require. But for those which were assigned to Parish Churches, which Parishes were limited by certain bounds, and which is generally said to have been done here in *England*, by *Honorius* Circ. An. 636 Arch-Bishop of *Canterbury*; tho' some good Antiquaries are of Opinion, that Seld. Hist. Tythes. cap. 9. Parishes were Designed and Divided here long before the Time of *Honorius*; but we will altogether wave that Dispute, and only observe, that within some Reasonable time after, Parishes were settled, then to each of them were appointed their proper and peculiar Officers, determined by Septem Gradus in Ecclesia, five ordines. the Number *Seven*, the first and chief whereof was

1. The *Presbyter*, *Sacerdos*, or *Paro-* Presbyter, chial Priest, and his Office chiefly was to administer the Holy Sacraments, to preach and expound the Word; and by his Doctrine, Instructions, and exemplary Life, to be the Guide of all the Souls within his Parish: And these when they were called, were to be assistant

stant to the Bishop, and Rise in Preferment according to their Merits and Abilities.

Diaconus.

2. *Diaconus*, The Deacon, he was aiding and assisting to the Priest, to place the Oblations on the Altar, and then to distribute, according to order, to Widows and Orphans; and by his Officioufness and Capacity, sometimes in Preaching, if he was gifted that way, and readiness to help the Priest in the Administration of the Sacraments; very often the Deacon arrived to the Degree and Honour of Priesthood, and then upwards according to his Qualifications.

Sub-Diaconus.

3. *Sub-Diaconus*, the Sub-Deacon, he was in his Degree subservient to the Deacon, in reaching to him the Vessels, Books, &c. to be handed to the Priest; and if he was of Capacity to write, and in some Matters to forward the Instructions of the People, he was then employed by the Priest that way.

Lector.

4. *Lector*, The Reader, his Office was to read the Portions of Scripture, as they came in Course, with some other parts of the Offices and Services; and such a one was generally pitch'd upon for this Service who had a clear strong Voice, with regard to that of the

the Prophet, *Lift up thy Voice like a Trumpet, &c.*

5. *Exorcista*, The Exorcist, and his *Exorcista*. Office was to manage the Conjurations, to drive away the Devil, and to free the Possessed from Evil Spirits, by Fasting and Prayer, and calling upon the Name of the Lord. At Baptism also, this Officer was always ready to preserve the Infant from being seiz'd on by impure Spirits.

9. *Acolythus*, Dict. *ἀπὸ τῆς Ἀκολουθεῖν*, a *Acolythus*. *Sequendo, Affectando, Consequendo*, a Servitor, or Follower, very ready and requisite to provide, and light the Candles and Lamps, to fetch Bread and Wine, to take notice of such as were Catechized; and because he held up the Candle when the Gospel was read, he is sometimes called, *Ceroferarius*.

7. *Ostiarus*, The Door-keeper, and *Ostiarus*. his Office was to ring the Bell, to open and shut the Doors at the Times appointed, to let in the Faithful, and to keep out those who by reason of Excommunication, or otherwise, were not to be admitted; to look that the Church be decent and cleanly kept, and to lay up the Vests and Ornaments in the Vestry.

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THE HISTORY OF

And these were the Seven Orders, or Officers of the Church, whereof we find often mention in ancient Writers; but not always ranked alike, and with some, the Bishop goes for one; but we do not pretend to be critical: And let it now suffice to observe, that most of these Officers being now Antiquated, our Parochial Churches are very well content to be served with one good *Rector*, or *Vicar*, two honest *Church-wardens*, and a diligent *Parish-Clerk*; of which last, a Word or two only, and then we will draw to a Conclusion.

Parish-Clerk. The *Parish-Clerk* is an Officer now very useful, and necessary in the Church, who succeeded in Service, to some of the before mentioned Orders, in several Particulars; but the Parts of his Office being very well known to all, I shall not insist upon the Specification of them in particular. As to his Election, he is now to be chosen according to the Custom of the Parish or Place, and generally by the Parishioners, who are to pay him his Salary or Wages, besides his customary and accidental profits and avails, by Christnings, Churchings, Marriages, Burials, &c. Yet by *Canon 19*. I find, the Incumbent

cumbent has the choice of the *Parish Clerk*: But as some People of old, in several places contested this Right, and disputed it with their *Rectors* and *Vicars*, so it has been controverted of late Years; and it hath several Times been adjudged, that where the People have a Custom of Choosung their *Parish-Clerk*, the Canon cannot alter it. It has been observed that in some places where the Incumbent claims a Right of Choosung his Clerk, the Parishioners pretend another Right of choosung their *Sexton*, investing him with the Privilege of the Bells, and making the Graves: But it appears to me something unreasonable to suppose, that the same Office can be divided by the Parishioners into two, which used to be executed by one; and to transfer or lodge a power in whom they please, to break up the Ground in the Church or Church-Yard, without the Consent of the *Rector*, when at the same time it is his Free-hold, and a Trespass upon it. After the Clerk hath been chosen, and declared by the *Incumbent*, he usually is or ought to be Licensed by the *Ordinary*, and may sue for his Dues in the Ecclesiastical Courts; and when he is
Licensed,

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Licensed, he is sworn to obey the Minister, which seems to be very reasonable, when we consider that in former Times, all the old *Parochial Priests* and *Clerks*, in inferior Orders, took an Oath of Obedience to the *Rector* or *Vicar* of the Church.

Lindw. Prov.
Lib. 1. Tit. 15.

I shall close this Head with a pertinent Case, and not without its variety of Reasoning in so narrow a Compass. In *Easter Term*, *Eighth* of King *James* the 1st. in the *Common-Pleas*, the *Parishioners* of *St. Alpbage* in *Canterbury*, who used to choose their *Parish-Clerk*, having chosen one accordingly, and the *Minister* of the *Parish*, by colour of a new Canon made at a Convocation in the said King *James*'s time, drawing the Clerk before *Dr. Newman*, official of the Arch-Bishop of *Canterbury*, to deprive him upon the point of the Right of Election, and for other Causes, it was moved at the Bar, to have a *Prohibition*: And upon hearing of *Dr. Newman* himself, and his Council, a *Prohibition* was granted by the whole Court, because the *Party* chosen is a meer Temporal Man, and the Means of choosing him, *viz.* the *Custom*, is also meerly Temporal, so as the Official cannot deprive him; but upon

Pas. 8. Jac. 1.
in Com. Banco.

Coke 13. Rep.
fol. 70.

Godboles Rep.
fol. 163.

upon Occasion the *Parishioners* might displace him: And altho' that the Execution of the Office concerneth Divine Service, yet the Office it self is meerly Temporal.

Having proceeded thus far in these *Conclusions*: Historical Disquisitions concerning our *English* Churches, and having seen when, how, and by whom they have been Built, Endow'd and Furnished, I shall conclude all by observing, that these Structures generally are reared with the most exact Symmetry, and excellent *Architecture*, of any *Fabricks* in the Nation; and with the Choice-est and most durable Materials, Cemented with *Piety* and *Devotion*, and probably not without Opinion of Merit in some of the Founders: Whence both *Founders* and *Builders* acted to the uttermost of their Abilities, and Skill; as Building Houses for God himself, designed to stand as long as the World should last, and to hold some proportion with the Duration of Service and Worship due from the Creature to the Creator, which is not to be measured by Time it self. That which *Erasmus* observed of the Cathedral Church of *Canterbury*, may well be applied to many others, *Tantâ Majestate*

THE HISTORY OF

*gestate sese erigit in cœlum, ut procul etiam
intuentibus religionem incutiat, i. e.* That
its Height reaching towards Heaven,
did strike Religion into the Beholders
thereof, even afar off. Our King *Henry*
VII. Built a Ship, and he built a
Chappel, and both these, as is said, at
an equal Charge; his Ship remains
not, *ne tabella quidem*, not so much as
a Plank of it, but his Chappel stands to
this Day, and is likely to stand till the
last, a lasting Monument of the Found-
ers Piety and Devotion. *Cain* Built
a City: *Absalom* a Pillar: Others build
Towers: The rich Man Barns; And
another Ivory Palaces: But to Build
a Church, a House for God, surpasses
all: *Solomon* wonders at himself, that
he could Build a Temple for the Ho-
nour and Service of God, tho' none
could better do it; he could scarcely
believe it himself, *Who am I*, saith he,
that I should build a house for God? It
was a noble Strife between a King and
his Subject, *David* and *Araunab* the *Je-*
busite, about the Threshing Floor, upon
which *David* was to build an Altar to
God: *Araunab* would have given it
freely, because it was for God's Ser-
vice; but *David* scorned to build unto
his God upon that which should cost
him nothing. Seeing

Seeing these Houses are Built and set apart for Holy Uses, and for that purpose, Dedicated to the Honour and Service of Almighty God; and knowing, that in proportion of Service, the Christian Religion and Churches succeed, and come in place of the *Jewish*; their Temple being but a Type of our Churches, and their Ceremonies the Shadow of our true Religion; we may, I conceive from this Consideration of their Ends, Use, and Relation, before we go out of the Church, very properly raise and improve a Divine Contemplation: That seeing Human Nature in its proper State, is not capable to ascend, or have a direct Communion with the *Deity*; it hath, in gracious manner, pleased God so far to comply with humane Infirmities, as to descend, and in a sort, to have his Habitation with the Children of Men. And therefore, in the Times under the Law, when God had brought the Children of *Israel* out of *Egypt*, and resolving to manifest himself in a peculiar Way unto them, He thought good to dwell amongst them in a Visible and External manner; and therefore, whilst they were in the *Wilderness*, and sojourned in *Tents*, he ordered a *Tent*, or *Taber-*

nacle to be built, to sojourn with them also. But when the *Jews* were come unto their Land, and had there built them Houses; then would God have his House there also, and his moveable *Tabernacle* turn'd into a standing *Temple*.

Now the Temple being a House, as it were, for God to dwell in; which appropriation appears, in that of our *Saviour*, *My House shall be called the House of Prayer*, &c. To make up the Notion of Dwelling or Habitation compleat, it so pleased God to appoint all things suitable to a House: Hence, in the Holy Place, there must be a *Table*, and a *Candlestick*, as the ordinary Furniture of a Room; and the Table must have its Dishes, and Spoons, and Bowls, and Covers belonging to it; and always furnished with *Bread* upon it; and the *Candlestick* must have its *Lamps* continually burning. Hence also there was a constant Fire kept in *God's* House upon the Altar; and besides all this Furniture, there was some Meat and Provision daily brought into this House; and that was by the daily *Sacrifices*, which were consumed partly by Fire upon *God's* own Altar, and partly eaten by the Priests, which were *God's* Family, and therefore to be maintain'd
by

by him; who also had their proper Lodgings and Apartments adjoining to their Master's House. And observable it also is, that besides the *Flesh* of the Beast offered up in *Sacrifice*, there was a Meat-Offering, that was always joined with the daily Sacrifice, made of Flour, and Oil, and a *Libamen* or *Drink-Offering* accompanying the same, as the Bread, and Drink, which went along with God's Meat. Besides the necessary Condiment or Seasoning of *Salt*, which was strictly commanded in every Sacrifice and Oblation: And that there might be no defect in Purveyance, and Service, there were a Multitude of Officers, Ministers, and Attendants, even to the Hewers of Wood and Drawers of Water, for this House and Family of God. *Job. 9. 27.*

So now under the *Gospel*, when all those Legal Shadows are vanished, by the approach of the Sun of *Righteousness*, we have still the Presence of *God*, tho' in a different manner, with his Church and People. And tho' formerly he communicated himself in a more Material Way, yet now we are commanded to worship him in Spirit and in Truth; and it pleaseth his Goodness to aid our weakneses with all Advantages adæ-

quate to our humane Capacities, by maintaining a Divine Oeconomy amongst us still; by having his Ministers and Officers; by exhibiting the Heavenly Myſteries to our Corporeal Senſes; by vouchſafing his gracious Preſence in his Houſe, the Church, Dedicated and ſet apart for his holy Service, But will God indeed dwell upon Earth, the Heaven of Heavens cannot contain him, how much leſs this Houſe which we have Built? How can we conceive God to be more in the Church, than in other places? True, God is a Circle, as *Hermes* ſaith, *whoſe Center is every where, but his Circumference no where*: and in reſpect of his Power, and Eſſence, he is every where: but then again, in reſpect of his Efficacy, and different Operation, he is diverſly in divers Places: He was preſent in one manner to the *Egyptians* his Enemies, when he wrought his Wonders upon them; and in another manner to *Abraham*, his Friend, when he aſſured him that *He was God All ſufficient, and his great Reward*. And thus in reſpect of his gracious Preſence, God is ſaid to be nearer to one Man, than to another; thus he is ſaid to depart from one Man, and to come unto others; to leave now one Place, and to abide in another;

ſatis tuâ!

nother; not by essential Application of himself, much less by local Motion, but by Manifestation and Impression of Special and Divine Effect.

And thus when Temples and Churches built are set apart from common and secular Uses, and Dedicated only to God's Service, we may then say, as did *Jacob* of his *Bethel*, *vere Deus hic est, Truly God is in this Place*: And there he is said to dwell, where he putteth and exhibits the Marks and Evidences of his Majesty and Presence; and this he doth by his Grace and Holy Spirit. And hence the Bodies of good Men are said to be the Temples of the *Holy-Ghost*; and Churches are said to be the Houses of God, and tho' he was there before, yet in respect of his Divine Influence and Application, He is said to *Bow the Heavens, and come down*; to take up his Mansion and Dwelling Place, and make an especial Exhibition of himself, by the Signs and Effects of his Blessing and Grace, thus he is said to Dwell in the Hearts of the Faithful. And in this sense we may conceive how the most High dwelleth in Temples made with Hands; and tho' *Heaven* be his *Throne*, and *Earth* his *Footstool*, yet we Men may build him a

X 4 House,

House, where his Honour may please to dwell; and where we may worship him in the *Beauty of Holiness*. Now, from this manner of God's Presence here, this Consideration naturally is inferred, that no inherent Holiness or Virtue, is, or can be attributed to the Fabricks, or Materials of our *Churches*, but only a relative Virtue, and Dignity, in respect of their Ends, Use, and Dedication. This also cannot but command all due respect to, and excite and quicken all Reverence and Devotion in these Holy Places; for tho' these Structures generally fall short of the first Temple, as to Splendour and Magnificence, yet therein the Gospel sheweth us a more excellent Way, *And behold a greater than Solomon is here*. And if it was David's wish, yet not granted to him, *That all his Life long he might dwell in the House of the Lord, and visit the Beauty of his Holy Temple*: And as he counted the very Sparrows happy which had the freedom to Hop and Sing, and lay their Young about the Altars of it; and esteemed the meanest Officer, even a Door-keeper therein, happier than they that dwelt in the Palaces of Princes; and all this to the *Jewish Temple*;

Temple, in respect of its Dedication, and Relation: How much greater Honour and Esteem may our *Christian Temples* challenge in Contemplation of the transcendent Benefits therein exhibited; Their Temple was but a Type of our Churches; and ours the Ark of the better Testament, and *Behold again, a greater than Solomon is here.*

APPENDIX.

APPENDIX.

EXTRACT from PECK'S ANNALS
of STANFORD.

Concerning the Structure of old Churches.

OUR old parish churches indeed do not often present us with any thing so vastly fine, but sometimes we meet with a steeple among them, remarkably sweet & pretty. Thus S. Maries at the bridge & All Saints in the mercat, for spires; S. John Baptists, & S. Martins, for towers; all in Stanford; are very handsome. In like manner if we go west from Stanford, there are Ketton, Exton, &c. North, Great Ponton, Grantham, Newark, &c. East, Kirton, Boston, &c. South, Castre, Fotheringhay, Lowick, &c. with a multitude of other churches, which, if we consider their steeples, are exceeded, some of them by none, & the rest by few, in the kingdom. From fine things, if we turn to what is odd, the little church of Tickencot in this neighbourhood is to be noted, for its many arches in the

the north wall, all the mouldings & turnings being wrought into one another, in a surprising manner; as also for a large room over the body of the chancel with a stone floor, & stone stairs up to it: which (if an anchorite, or some such sort of a religious person did not formerly live in) is alike strange in the designment. Mr. Stavely says, 'the Saxons generally made their churches with descents into them, & the Normans contrarily with ascents.' Whether this be true or no I affirm not: But think it very probable. However I believe with Dr. Plot, 'that in setting their churches due east & west, all the direction which people had in former times (till the compass was invented) was from the sun itself: which rising in summer more or less northward, & in winter proportionably to the southward, of the equinoctial east: in all likelihood might occasion so many churches not to respect the due east & west points, but to decline from them more or less, according to the early or late season of the year, wherein they were founded.' An observation which seems to instruct us how to find the time of the year when any church was first

History of Churches,
p. 151.

Staffords,
p. 361.
p. 153.

first laid out or erected. Again. Churches erected in every age were often built *very like*, & always *something like* one another. 'Every age, as Mr. Stavelay says, 'having had 'something peculiar in the way or 'mode of architecture.' Possibly then by a nice examination of the different modes in the fabric of parish churches, the different ages when they were in use may be pretty nearly ascertained. Now the several modes which I have observed in parish churches, as near as I can recollect, are these. The oldest, & we must therefore reckon them first, are (such as that at Tickencote) churches of a small extent, & low structure; with no tower or steeple, but instead of that a little arch at the west end to hang a couple of very small bells in, whose ropes are let down into the church by holes bored thro' the roof of the middle isle. Of this sort are Stretton, Whitwell, little Casterton, Esendine, Eye, & many other places hereabouts. And these, in my opinion, seem to be most antient, both as they resemble Joseph of Arimathea's church at Glastonbury (the Icon of which we see in many books) in the plainness of their structure; & for other

other reasons, too many to insist upon. As for other parish churches, I shall only mention the several sorts of them which I have seen in draughts, or by a personal view without offering to say which ought to be reckoned first in point of antiquity. For I do not pretend to range them. I would only suggest a thought to better judges, & leave them to pursue the enquiry. Some parish churches have their steeples placed cathedral-wise, in the midst: as Ketton in Rutland, Kings Clive & Castle in Northamptonshire; S. Mary over rees in Southwark; a multitude about Guildford in Surry, &c. The 1st. of this sort was Ed. the confessors abby of S. Peter at Westminster. Some have their steeples set betwixt the south isle and south chancel; as Duddington in Northamptonshire; Buckminster in Leicestershire; Godstone in Surry, &c. but the most common way is at the bottom of the nave or side isles. Some churches are built round like an oven, with large Dominicans or Dohms; as the round church at Cambridge, S. Pulchers at Northampton, &c. Some churches have towers; others towers & spires, all of wood. Of this last sort are
many

many in Surry & Suffex, & those able to contain many heavy bells. Others have towers more like castles than steeples; built of flint & pebbles incrufted together. Of this fort we may fee many about London. But the moft monftrous I ever faw of this kind are at Hornfey in Middlefex, and Hitchen in Hertfordfhire. Others have ftone towers, and wooden shafts or fpires covered with lead: of this fort are many in Hertfordfhire, &c. Others have ftone towers with wooden shafts or fpires covered with fhingles, or thin pieces of wood cut out like flates or tiles. Such is Lingfield in Suffex, &c. Other churches have huge, clumsy fpires, built all of ftone; as Bernac, Rihal, Croyland, & lately Deping S. James, &c. Others have towers and fpires, all built of ftone, not fo heavy as the laft; and differing alfo from them, in that they have a fanctes bell thruft out under a little prominent arch at the middle, or top window of the fpire. Of this fort are many between Bifhops Stafford & Cambridge. Others have plain ftone fpires without either battlements or crockets. Of this fort Langham, Gretham, Cotifmore, & lately Pickworth, all

all in Rutland, being of one model, were perhaps erected by the same architect. Helpstone in Northamptonshire is the only hexagonal tower & spire I ever saw. Melton Mowbray in Leicestershire, Great Ponton in Lincolnshire, Wrexham in Wales, Allhallows in Derby, &c. are beautiful towers of the quadrangular kind. Some churches have lofty stone spires without battlements: others with battlements, but without crockets: others with battlements and crockets. Others have octangular towers; as formerly the black friers church at Norwich, &c. Others have octangular towers upon quadrangular; as Lowic & Fotheringhay in Northamptonshire; Boston in Lincolnshire, &c. Exton in Rutland has a fine, quadrangular tower embattled; upon that an octangular tower embattled: upon that an hexagonal spire. The last sort of churches, I have observed, is that multitude of curious new fabricks in & about London which have of late been raised with vast expence & a most agreeable variety. This is a matter in a manner untouched. Wales, the North, Cornwall, & indeed every county in England must be viewed by better judges

in architecture than I am ; before any thing in this case can be truly ascertained. I shall only add, that if books of antiquity had more prospects of churches, which are seldom altered ; instead of gentlemen seats, which are altered by almost every new proprietor, whereby the draughts are made presently useless ; they would, in my opinion, come a great deal more up to the true purpose of antiquities. But I return. As to the present fabric of S. Maries church by the bridge, tho' it is not older, perhaps not quite so old, as the times we have been now writing of ; yet there was a church here, dedicated to the same saint, as early as the conquest, & probably some time before. And indeed the common people of this town imagine this to be the mother church of England. But they forget that the old churches of Glastonbury, Bangor, & S. Martins in Canterbury, & perhaps some others, have much better pleas for their antiquity. The old priory church of S. Leonard by Stanford, I believe, was the first conventual church in all South Mercia ; & if the church of S. Mary (the old church where this present church stands) were as antient as that, then

then it was probably the first parish church in all the same province. However, be that as it will, I shall for the present only allow this to be the mother parish church of Stanford; which is all that need be granted, & more than can well be proved. If we consider it as the mother parish church of Stanford, we may, in some sort, say of it, as an elegant writer does of the cathedral church of Norwich, That it is a church, ‘ which, in former
 ‘ ages, was surrounded by many other
 ‘ churches, chapels, & sacred structures;
 ‘ but, in the present, mourns
 ‘ for some, as Rachel did for her children,
 ‘ either because they are not, or
 ‘ because perverted to other uses.’ For of churches, chapels, & sacred structures that are not, we had divers; & of those perverted to other uses, we yet see the remains of St. Pauls, now made the free-school; almost the best of any uses it could be put to, except that of Gods more immediate service; & S. Leonards, now turned into a farmers barn. *Page 53—55.*

* Ex antiquitat. scholæ regię Norwicensis, in calce operum posthumorum Thomę Brown militis, pagina 3.

SAXON EDIFICES *extant at this Day,*
taken from a Note in Dr. Ducarel's
 ANGLO-NORMAN ANTIQUITIES,
Page 101.

Stewkely Church in Buckinghamshire: Warwick Church near Carlisle in Cumberland: the old Guildhall at Exeter: Studland Church in Dorsetshire: Barfreston Church in Kent: two door cases of the Church of Patrickburne in Kent: the Church of Crowle in Lincolnshire: Iffley Church in Oxfordshire: part of the Church of Hales Owen in Shropshire, and St. Kenelm's Chapel there: St. James's steeple at St. Edmond's Bury in Suffolk: Tutbury Church in Staffordshire: the Chapel of St. Mary, adjoining to the south side of the parish Church of Kingston upon Thames in Surry: the door case of the portal of Redmore Church in Worcestershire: the under croft of Worcester cathedral: the Chapel of St. Mary in Criptis, in York cathedral: the remaining part of the hospital of St. Leonard in York: the port of Ouse Bridge Chapel in York: the pillars,

pillars and arches in the antient chapel of St. William, on Ouse Bridge, at York: Addle Church, near Leeds, in Yorkshire: the Porch Church of St. Dennis in Walmgate, at York: Edward the Confessor's Chapel at Islip in Oxfordshire: St. Peter's Church in Oxford: the porch of St. Margaret's Church at York: the Portal of St. Magdalen's Chapel, adjoining to the Bishop's Palace at Hereford; the undercroft of Canterbury Cathedral: the stair case leading to the Registry, near Canterbury Cathedral: the north front of the Benedictine priory at Canterbury: Greensted Church in Essex: the Church in Dover Castle, &c. &c.

THE END.

pillars and arches in the ancient
 feet of St. William, the Old
 at York: Adam's Church, near St.
 in York: the Church of St.
 St. John in Wall Street at
 Edward's Church, a small one
 in Oxford Street, near St.
 Oxford: the church of St. Andrew
 Church of St. Andrew, near
 St. Andrew's Church, near
 the church of St. Andrew, near
 near St. Andrew's Church, near
 home of St. Andrew's Church, near
 St. Andrew's Church, near
 St. Andrew's Church, near
 St. Andrew's Church, near



